Fundamentals of Jainism

Jagdish Prasad Jain 'Sadhak'

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Fundamentals of Jainism

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RADIANT PUBLISHERS

Dedicated to
Shrimati Shakuntala Devi Jain
and
late Shri Madan Lal Jain

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Contents

Preface

Despite great strides made by science and information technology, the world is seething with discontent and disharmony with resultant hatred, conflict, and destruction. Scientific progress has provided considerable comforts and conveniences and brought plenty within the reach of all, but it has neither ensured peace and happiness of the individual nor rid the world of poverty, unemployment, social conflict, fundamentalism and dogmatism. Mahavira's teachings constitute a way of life offering solutions to the manifold problems facing mankind today. They are as relevant today as they were 2,600 years ago.

I had long felt the need of a book which presents under one cover the fundamental concepts and basic principles of Jain religion and philosophy in simple language in modern context and on scientific basis. I had discussed the matter with several people, including late Nathmal Tatia, with whom I had the good fortune to discuss various aspects of Jainism whenever he happened to visit Delhi. In one of our meetings, he provided the scheme of chapters that should from part of such a book. The chapters in the present book are mainly based on his suggestions.

Chapter 1, "Introduction", deals with the antiquity of Jainism. That Jainism is one of the oldest, if not the oldest, living religions of the world is sought to be proved, apart from descriptions of various

Tirthankaras in the Jain tradition, by references in the Vedas and Puranas of the Hindus, the Buddhist literature, the epoch-making archaeological findings of the Indus Valley civilization of Mohenjodaro and Harappa, the excavations near Mathura, the Hathigumpha inscriptions of Udayagiri Hill, and the testimony of eminent scholars, both Indian and foreign.

Chapter 2 discusses the conception of the self. It describes that consciousness is the essence of the self, which distinguishes it from the inanimate or the material substances. It also explains the interaction between the Self and matter in its worldly existence and the nature and characteristics of the embodied self.

Chapter 3 deals with instincts, emotions, and passions. It discusses basic urges which are the source of our desires and prime movers of action. Since the pursuit of sensual pleasures is an endless game, one has to understand and learn to control and train one's inclinations, desires and passions in order to have peace of mind, to preserve one's health and happiness and to promote social harmony and well-being. In the present materialist consumerist culture, restraint on our sensual pleasures has become all the more necessary.

Chapter 4 explains what *samyak-darshan* or enlightened world-view is all about. It heralds the dawn of moral and spiritual awakening. After the deluded and perverted views are removed and a certain degree of self-control, equanimity and restraint over passions is achieved, the soul is inclined, to discover the "true self," the "real I" and to proceed on the path of righteousness, peace, happiness and liberation.

After obtaining *samyak-darshan*, one embarks on the search for truth with an open mind so as to attain *samyak-jnana* (enlightened knowledge). This forms the subject matter of Chapter 5 which deals with *anekant* or the doctrine of multifaceted nature of reality. It seeks to harmonise conflicting interests and views, sees unity in diversity, rejects arbitrary claims and synthesizes divergent and seemingly contradictory views and doctrines. *Anekant* teaches us to be tolerant, charitable, unbiased, sympathetic, and synthetic.

Equipped with the central insight of Jainism, i.e. *samyak-darshan*, and *samyak-jnana*, the soul proceeds to practise the supreme principle of *ahimsa*, in thought, word, and deed, to undertake limitation of

wants and possessions (*aparigraha*) for the good of oneself as well as others and to adopt moral and spiritual discipline based on self-restraint, with a view to attain peace, happiness and social well-being.

The next three chapters (Chapter 6 to 8) deal with matters concerning *samyak-charitra* (enlightened conduct). Conduct is necessary to accomplish the purpose; mere awareness and conviction about the goal, direction and knowledge of details is not enough. One has to make efforts to put the awareness, energy, motivation, will power and knowledge into action in order to achieve one's objective because the alignment of enlightened world-view, enlightened knowledge, and enlightened conduct constitutes the path of liberation.

Chapter 9 emphasizes that all life is bound together by mutual support and inter-dependence in an inter-connected web of life. It highlights the fact that human life cannot be separated from plant and animal life and that one's well-being is intimately and necessarily connected with the well-being of others.

Chapter 10 on the doctrine of *karma* not only instils a sense of responsibility but also inculcates confidence that auspicious and virtuous actions performed with good intentions will never go in vain. As Dr. C. Krouse observes: "Jainism does not torpify its followers by the terror of *karma*, nor does it make them languish in unhappy effeminate fatalism as many people think all oriental religions do, but, on the contrary, it trains the individual to become a true hero on the battlefield of true conquest." This quotation sums up what the *Jina* (self-conqueror) is and what Jainism stands for, i.e. self-conquest, i.e. conquest over our internal enemies of anger, pride, greed, etc. All human beings should aspire to achieve that goal.

Chapter 11 entitled "Liberation and Divinity" describes the nature of liberation, types of liberation, and the concept of divinity in Jainism. It emphasizes that one can attain liberation through self-effort, not by the grace of any supernatural being. It finds fault, on several counts, with the theory of Creator God which holds that there is a Supreme Being who is an overlord, architect, and creator of the Universe.

The last chapter explains the meaning, significance, and purpose of *dharma* and presents concluding remarks on various aspects of Jainism.

It is indeed a matter of great pride that Jainism has given to the

world excellent noble principles for leading a life of peace, happiness, prosperity and social well-being, such as *samyaktva*, the principle of equalness and equanimity, and the enlightened vision of ascertaining the reality of things as it is, *anekant* (concept of relativity that respects the views of others) in thought, and *syadvada* (faultless method of expression by the use of relative predication *syat*) in speech, *ahimsa* (non-violence) in conduct and *aparigraha* (a life of voluntary simplicity by practising limitation of wants and possessions) in society. These are not abstract principles but methods for harmony and peace, justice, order, family togetherness, loving neighbourliness, sharing and cooperation, tolerance and forgiveness.

Apart from discussing the above-mentioned excellent and noble principles of Jainism, the present work, which is the outcome of painstaking research, brings out in sharp focus a number of significant aspects and special features of Jainism. These are·

1 The book discusses the instinctive drives, the nature and the characteristics of the embodied self (*jiva*), i.e the soul in material or corporeal (*murta*) form. Based on the evolvent nature of *jiva* or soul (consciousness) and matter (*pudgala*), the qualities of *pradeshatva* (extension in space) and *agurulaghutva* (property of constancy or individuality by which a substance or attribute does not become another, and by which none of the attributes of a substance can ever fall off from it) and the concept of *nimitta karana* (auxiliary or subsidiary cause), it explains how the spiritual soul interacts with the physical body. The evolvement nature of substances (*dravya*) enables changes and modifications to take place within respective entities or things. *Pradeshatva* makes possible the presence of consciousness in every part of the body, or the soul being coextensive with the body and making it *astikaya* (substance having existence and body, i.e. embodied existence) as a result of which *samvedana* (sensation of pain, etc.) is experienced in all parts of the body. Extension in space is not necessarily to be understood in the restricted sense of Rene Descartes of filling space like a material object, which offers resistance to other material substance to enter the same space. Since matter is now regarded by scientists to have both particle and wave aspects, mutual interpenetration of space points of each other or co-extension between different substances and co-presence of consciousness and

matter in the same space is quite conceivable and feasible.

Thus, the issue of soul being co-extensive with the body and its qualities pervading the whole organism is resolved. Yet the problem of interaction between two completely independent entities, the immaterial, sentient (*chetan*), conscious being (*jiva*) having attributes of intuitive and cognitive awareness, feeling, willing or conation, etc. and matter (*pudgala*), which is non-sentient, intert, physical entity, possessing quite different attributes of touch, taste, smell and colour has so far remained a mystery and enigma for Western scientists and philosophers. For instance, John C. Eccles and Karl R. Popper, though strong advocates of psycho-physical interactionism, find it exceedingly difficult to solve the problem of the relation between our bodies and minds and especially the link between brain structures and processes on the one hand and mental dispositions and events on the other. This intricate problem is sought to be resolved with the help of the concept of *nimitta karana* (auxiliary or subsidary cause). According to this concept, physical changes in the neuro-biological processes in the brain are determined by and linked with antecedent physical conditions or events, while subjective, mental states are determined by and linked to antecedent psychic dispositions.

Even though the mental states and brain processes remain distinct events or independent series, yet the two are said to have causal relationship of *nimmita-naimittika* type, i.e. each being conditioned or affected indirectly by the extrinsic, auxiliary or subsidiary cause (*nimitta karana*) of the other, not the direct, intrinsic or primary cause. The beauty of this type of casual interaction is that the modifications, changes and transformations take place within the respective entities (physical changes taking place within brain structures, while modifications of mental states taking place within the psyche), with the result that neither the conscious entity or self is reduced to physical processes or events nor the brain activity gets transformed into consciousness. This is ensured by the principle of *agurulaghutva*. This is an outstanding contribution of Jainism in the field of neuro-science, philosophy and psychology of the world which is highlighted for the first time in clear-cut and unambiguous words in this work.

2. The book also describes the uniqueness of the Jain doctrine of *karma*, which highlights the *paudgalik* (physical, material) nature of

karma (the baggage of instinctive urges and emotional drives). Unlike other systems of Indian philosophy, which regard *karma* only as mental impresssions, Jainism divides *karma* into *dravya* (physical) and *bhava* (psychic) *karmas*. The Jainas, thus, distinguish between the material *karman* called *dravya karman* and its spiritual counterpart *bhava* karman, which are mutually related as cause and effect, each of the other. The former represent the hard wiring in the form of neuro-biological processes in the brain, which are said to be neural correlates of consciousness, while the latter are the psychological states of the self. Thus, the Jaina concept of *karma* contributes to the resolution of the difficult mind-body problem, or the so-called mystery of psycho-physical nexus.

3. The book highlights the fact that in spite of its espousal of the doctrine of *anekant*, the concept of Absolute does have a place in Jainism. In fact, the concept of absolute, i.e. the state of undifferentiated consciousness (*nirukalpa upayoga*), which transcends (*pakshatikranta*) the conditioned state of the temporal, empirical self, is more convincing and realistic than the two extremes of Advaita Vedanta and Buddhism. The former reaches its absolute (*brahman*) by assigning "unreality" to the forms of existence and knowledge, i.e. objective reality of the world consisting of individual selves and material objects. Buddhism, on the other hand, gradually drops the possible and even the conceivable characteristics of reality and reaches the void or *shunya* (the experience of nothingness in the state of *nirvan*). Obviously clinging to emptiness or void of Buddhism is as unrealistic as treating the objective reality of the temporal empirical existence of subject and object as a dreamworld or an unreal world (*maya*) of Advaita Vedanta.

4. Another significant feature of Jainism, outlined in the book, is the self-reliant aspect of its moral and spiritual discipline. In particular, it emphasizes that several rules of moral conduct, such as voluntary limitation of wants and possessions, limiting the use and enjoyment of consumable goods, *samayika*, carefulness in eating, speaking, cleanliness, etc., avoidance of reprehensible vicious activities (*durvyasanas*), and self-restraint of mind, speech and body, etc., are relevant and beneficial in ensuring not only physical and economic health, mental peace and spiritual well-being of the invidiual but also

social harmony and well-being. The book points out that *dharma* serves both *abhyudaya* (prosperity in the world) and *nih-shreyas* (*moksha*).

5. The book also highlights the significance of some other features of Jainism, such as the concept of *shad-kayika jivas* (six classes of living beings) in observing the supreme principle of *ahimsa* (non-violence), the principle of *parasparopagraho jivanam*, i.e. all life is bound together by mutual support and inter-dependence, and other practices and self-restraints of Jaina ethics, such as *digvrata*, *deshvrata* and *anathdandavrata*, etc. These are all intended to build environmental consciousness into the Jaina way of life, thereby making Jainism "fundamentally a religion of ecology," as the study *Cultural and Spiritual Values of Biodiversity*, sponsored by the United Nations Environment Programme, has recognized.

Although Jainism provides a rational and comprehensive system of philosophy, it has not been able to make its presence felt in the world. It seems we ourselves have not fully understood the tangible positive benefits of Jainism, the significance of the essential principles of Jainism in our daily lives, and their relevance to the world. We have, therefore, not been able to put before the world the essentials of Jainism in their proper perspective

Most of the people belonging to the Jain community are Jains on account of their birth in a Jain family and tradition. They have inherited the above principles without examining them. As they have uncritically accepted them, they are Jains in name only Belonging mainly to the business community, they are more interested in making more and more money, especially in the present materialist consumerist society, rather than understanding the basic tenets of Jainism and promoting them. They feel satisfied merely by spending some time in reciting certain routine prayers in the temple or at home rather than devoting their time and energy in the study of scriptures. Since most of the saints are also coming from traditional environment, they do not generally have modern scientific education and knowledge of foreign languages, their efforts are mainly directed towards popularising the traditional values and in support of rituals rather than towards promotion of research on Jainism on a scientific basis.

Most Jain scholars are well-versed only in Indian languages and, therefore, are unable to expound Jain principles and interpret them

in a proper way, particularly in foreign languages. At an individual level, certain attempts have been made to present Jainism before foreigners but such attempts have hitherto been confined mainly in the direction of translations of scriptures rather than re-interpreting Jaina tenets in modern context giving rational explanations.

We live today "in a globally interconnected world in which biological, social, psychological and environmental phenomena are all interdependent. What we need today is new paradigm, a new vision or reality, a fundamental change in our thoughts, perceptions and values." There is thus, a pressing need of re-interpreting the fundamental concepts and principles of Jainism in modern context and on a scientific basis and of making them properly and sufficiently known to the world-at-large by the distribution of authentic scriptures in major world languages and "allowing personal contact with the souls who are advanced in Jaina conduct, knowledge and perception"

Jainism is little known even today, because it is not keen or enthusiastic to create followers or spread and argue about its teachings. As a result, whatever information, knowledge or understanding people in general have about Jainism is primarily based on the descriptions given by non-Jain scholars. This is not a satisfactory approach and has led to a great deal of misinterpretation and misunderstanding of Jainism.

Under these circumstances, Vividus (Ramik V. Shah), in his work, *Jainism*, observes:

> It is time that Jains should wake up and instead of spending colossal amounts in building new or repainting old temples they would enter the world-arena of thought on a monumentally extensive scale, first by giving up their ivory tower of isolation, liberalising scriptural interpretations, circumscribing Jaina saints undertaking of travels throughout the wide world, then by Jaina saints or even Jaina householders' becoming proficient in world languages and then by publishing and distributing at a nominal cost or even free on a gigantic scale involving crores of rupees and dollars the ancient teachings of Jainism appropriately interpreted by modern scholars who should be scientists and saints as well.

This work presents the fundamental concepts and basic principles of Jainism in modern context giving rational explanations in simple language, thereby fulfilling the long-felt need of an authentic book on Jainism devoid of sectarian approach and free from unnecessary metaphysical details. An opportunity to undertake this task was provided, when a competition on an all-India level was organized on the occasion of the 2600th Birth Anniversary of Lord Mahavira. It is indeed a matter of great satisfaction that this work, earlier entitled as "Jainism. A Way to Peace, Happiness and Social Well-being," has been adjudged in January 2004 as the best book on Jain religion and philosophy in English by an impartial panel of five experts, comprising of Shvetambara and Digambara and non-Jain scholars.

In this book, I have dealt with the subject in a manner easily understood by a modern educated person In particular, I have endeavoured to ensure that it

1 focuses on the fundamental concepts of Jainism which serve the basic needs and requirements of the individual and society;
2 does not lay emphasis on rituals, which promote sectarianism and blind superstition, but concentrates on the practical aspects of Jainism;
3 avoids unnecessary metaphysical details and dogmas which are untenable in present times and serve no useful purpose;
4. dispels the common perception that Jain rules of discipline are too strict, impractical, and far removed from life, oriented as they appear to be towards asceticism and other worldliness;
5. offers an objective, correct, and proper understanding of the various facets of Jainism;
6. relates Jainism to practical problems of life, thereby rekindling interest and pride amongst educated Jains about the true greatness and utility of their religion; and
7. highlights the fact that Jainism is not a mere set of doctrines and dogmas, a bundle of religious rites, practices or rituals, or a routine of daily conduct, but a way of life that ensures peace and happiness of the individual, social well-being, environmental protection, and national and international harmony.

I have drawn heavily on the works of ancient Shvetambara and Digambara *acharyas* as well as modern scholars, both Indian and foreign. I have used a wide range of sources covering various disciplines— philosophy, religion, psychology, ethics, economics, management, humanities, neuro-science and ecology. All this is evident from the large number of notes given at the end of each chapter. Although in a book of this kind, it may have been advisable to dispense with extensive notes, yet I considered it necessary for several reasons: lending authenticity to what I am saying or interpreting; for proving that there is no divergence between the two sects of Jainism on the fundamental concepts and essential features of Jainism; and also in the hope that the sources might be useful to other scholars in undertaking further study and research on Jainism. Quotations in Prakrit and Sanskrit have been kept to the minimum. Since it is not easy to find suitable English equivalents for terms like *dharma*, etc., I have preferred to use them though not leaving them unexplained. While I have been very careful in checking the accuracy of the text and the sources used, I take full responsibility for any inaccuracies or mistakes appearing in the book. I shall appreciate comments and suggestions for the improvement of the work.

I express my gratitude to Shri Ashok Jain for making publication of this book possible. I also express my sincere thanks to my son Professor Rajendra Kumar Jain for his encouragement, support, constant inspiration to finish the work, and help of various kinds, including bringing a lot of useful material on Jainism from Germany and his University (Jawaharlal Nehru University) and proofreading, editing, etc. I also express my thanks to my youngest son, Pradeep Kumar Jain, for his useful suggestions and facilitating my task and helping me in locating useful material on Jainism on the internet and in libraries in the United States. I also thank my daughter-in-law, Sunita Jain, and grandchildren, Ruchika Jain and Anekant Jain, for carrying out corrections and helping me in proofreading.

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1

The Antiquity of Jainism

Jainism is a way of life, which leads to peace, happiness and social well-being. The word "Jain" or "Jaina" means "a follower of a *Jina*", i.e. a victor or conqueror. The *Jinas* are human beings like us, who have conquered the baser animal instincts and passions, and attained the fullest development of their personality by overcoming their weaknesses and impurities. They have liberated themselves from attachment to external objects and enslaving desires and passions by their own efforts.

The *Jinas* are enlightened spiritual teachers and guides who are our ideal as they have set before us an example. They are also called *tirthankaras,* "builders of the ford (which leads across *samsara*, the river of suffering)". According to Jain tradition, Rshabha was the first among the twenty-four *Tirthankaras* The rest of the *Tirthankaras* are said to have revived and revealed the truth and way of life from time to time.

Jainism is a way of life or *dharma* preached by the *Tirthankaras* out of compassion for the suffering humanity. They have laid down the principles of righteousness or piety (*dharma*) and, thus, showed us the path of peace, happiness, and social well-being

Their teachings are neither received through divine revelation nor manifested through some inherent magical power (as the *Vedas* are said to be). It is the individual human soul itself which, aided by the earlier teachings, comes to know the truth *Tirthankara* is a human being who rises, thorough his own efforts, to the state of spiritual perfection.

Antiquity of Jainism

Jainism is one of the oldest, if not the oldest, living religions of the world and the *shramanic* culture, represented by Jainism, was prevalent even before the advent of the Aryans, who allegedly came from outside. Zimmer says that Jainism reflects the cosmology and anthropology of a much older pre-Aryan upper class of North India [1] Moreover, Jainism is "an original system, quite district, and independent from all others,"[2] as Hermann Jacobi, an eminent German scholar, rightly points out. To describe Jainism as an offshoot of Hinduism (Vedic Brahamanism) or Buddhism, as is sometimes mistakenly believed by some, is a great travesty of truth Jain monks were to be found on the banks of the Sindhu (Indus river) even at the time of Alexander's invasion

The antiquity of Jainism is proved, apart from descriptions of various *Tirthankaras* in the Jaina tradition, by references in the Vedas and the Puranas of the Hindus, the Buddhist literature, the epoch-making archaeological findings of the pre-historic Indus Valley Civilization (C.2700 to 1500 B.C.) at Mohenjodaro and Harappa (now in Pakistan), the excavations near Mathura, the Hathigumpha inscriptions of Udayagiri Hill, and the testimony of eminent Indian and foreign scholars

The Jain Tradition

The Jains believe that theirs is the oldest religion — the ideas, and practices of which were developed by the twenty-four *Tirthankaras* The first of them was Rshabha and the last three were Neminath, Parshva, and Mahavira respectively. The last three

Jinas are often regarded as the historical teachers by modern scholars. Neminath flourished in Saurashtra and had been a contemporary of Krshna.[3] Parshva has been verified as a spiritual teacher who flourished in Varanasi in c. 850 BC. Buddhist texts refer to the large number of *nirgrantha* ascetics ("unattached ones", as the Jains were then known) who followed the four-fold restraint identified with the teachings of Parshva.[4]

This tradition of 24 *Tirthankaras*, observes N N Bhattacharya, "must have a historical basis". To characterize them simply as mythical, he says, "involves the risk of an over simplified approach towards the problem" There is no reason to disbelieve in the historical probability of the existence of a "succession of teachers". On the contrary, from a critical study of the evolution of Indian religio-philosophical ideas, we can come to the definite conclusions that outside the pale of Vedic culture and religion, especially in Eastern India, the pre-Vedic and non-Vedic ideas had a vigorous survival[5] Some of these pre-Vedic ideas and practices were revived by Mahavira in the reformist movement launched by him

Well-known Western and Indian scholars like Hermann Jacobi, H T Cole Brooke, Stevenson Sinclair, Edward Thomas, Charles Carpentier, S.K Beloalkar, S N Dasgupta, and S. Radhakrishnan consider Parshva to be a historical figure There are references to Parshva Nath in the Buddhist literature as well The evidence for the historicity of Parshva is also provided by the Jain *agams* (scriptures) themselves and there are indications that the parents of Mahavira were the followers of Parshva's creed[6] Moreover, Mahavira, who was born 250 years after Parshva, inherited the *chaturyama dharma* — the four-fold religion, i e. four vows of Parshva consisting of abstinence from *himsa* (violence), falsehood, stealing, and acquisition, which he expanded to five vows with the addition of sex-fidelity

Mahavira followed a religion established long ago, effected improvements upon the religion of his predecessor He did not establish an altogether new creed. Unlike Buddha, Mahavira was more a reformer of an existing religion and possibly of a church than the founder of a new faith. "Mahavira appears in the

traditions of his own sect as one who, from very beginning, had followed a religion established long ago; had he been more, had he been the founder of Jainism, tradition, ever eager to extol a prophet, would not have totally repressed his claims to reverence as such." This very important assertion by the late Dr. Hermann Jacobi proves the antiquity of Jainism.[7]

References in the *Vedas* and the *Puranas* of the Hindus

Mention of the word "Kesi" in the *Rgveda* is interpreted by Hira Lal Jain as referring to the first *Tirthankara* Rshabha. *Rgveda* also contains reference to another *Tirthankara*, viz. Arishtanemi (1.6.16) and the *Yajurveda* mentions the names of four *Tirthankaras*: Rshabha, Ajitanath, Suparshva, and Arishtanemi (cantos 25 and 92), i.e. the first, second, seventh, and twenty-second *Tirthankaras* respectively. The widely accepted view of the dates of the composition and collection of the hymns of the *Rgveda*, the oldest of the *Vedas*, is not later than 2500 B.C.[8] (The *Yajurveda* was composed at a later date.) The two *Vedas* (*Rgveda* and *Yajurveda*) could not obviously mention the names of the twenty-third and twenty-fourth *Tirthankaras*, i.e. Parshva and Mahavira, who were born much later. The fact that the names of Jain *Tirthankaras* are mentioned in the oldest of the Hindu literature proves beyond doubt that Jainism is an older religion than Hinduism.

Moreover, in the *Rgveda* we get references to *vatarasana munis*.[9] *Taittiriya Aranyaka* gives a description of *Ketu*, *Aruna*, and *vatarasana muni*.[10] They are *apramadi* (self-controlled).[11] In *Srimad Bhagavat Purana*, there is a description that Rshabha is the promoter of the religion of the *vatarasana shramanas*.[12] In the *Taittiriya Aranyaka*, the disciples of Rshabhadeva are described as *vatarasana munis*. Similarly, the word "*vratya*" is a complementary to "*vatarasana*". These *munis* were practicing *sanyasa dharma* and were against Vedic ritualism.[13] It is evident from the description of the *vatarasana munis* in Vedic literature that they were Jain *munis* called *shramanas* In his travelogue, Megasthanese states that he found two sects of *munis* in India, viz. *shramana* and the Brahmin.[14]

Mahavira is consistently described in the Jain scriptures as "*Shraman* Mahavira".

Shramanism, according to Adris Banerji, was a term used to refer to Brahmanical, Jain, and Buddhist mendicants. It was an institution, which can by no stretch of imagination be regarded as Vedic, but existing with the original inhabitants of India, and was able to hold its own against Vedic rituals and practices. In fact, a class of *shramans* called "*yatis*" were almost contemporaneous with the *Rgveda*, but were persecuted in later Vedic times. However, in that great age of culture complex, when the *Dharamsutras* received their present form, they were pardonably regarded as a Vedic institution.[15]

The *Rgveda* states that there were two separate cultures prevalent at that time in India, viz. the Vedic Aryan culture called "*Barhat*" and the *Shraman* "*Arhat*" culture, which did not accept the authority of the *Vedas* and the *Brahmanas* and were against the performance of sacrifices as they involved the killing of innocent animals. The *Arhats* were the upholders of the cult of *ahimsa* (non-violence). Dr S. Radhakrishnan observes: "The *ahimsa* doctrine preached by Rshabha is possibly prior in time to the advent of the Aryans in India and the prevalent culture of the period."[16]

The *arhats* believed that the self gets bound by karma and the goal of freedom for every self is possible only through self-effort, *samvara* and *nirjara*. The *Padma Purana* eulogises the *arhat* religion as good.[17] The *Satapatha Brahmana* also describes the *arhan* as a superior being.[18] *Shrutakevali* Bhadrabahu has referred to Arishtanemi and other *Tirthankaras* as *arhats*.[19] In the *PadamPurana*[20] and *Vishnu Purana*,[21] the words "*arhat dharma*" are used to describe the Jain religion. According to the *Vishnu Purana* (3.18.12), the *arhats* opposed the *Vedic* practices of *karmakanda* and worked for the realization of the value of non-violence (*ahimsa*). We find similar references to the "*arhat* tradition" in some other *Puranas* such as the *Padma Purana* (13, 350) and the *Bhagavat Purana*.

This *arhat* tradition is none other than the Jain tradition itself. This tradition had been given another name "*vatarasana muni*", or the "*vratya parampara*" during the period between the *Vedic* and the *Aranyaka* ages. *Vratya* means the ones who follow the practices

of observing vows such as those of fasting, etc The *munis* who are mentioned in the *Rgveda* as the "*vatarasana munis*" belong to the *arhat* tradition. Sayana calls these *vatarasana munis* "*atindriyarthdarshi*" (who aim at the goal beyond senses) [22] Kesi and some other *munis* are also mentioned as the *vratyas*.[23]

The *Shrimad Bhagavat Purana* mentions the name of Rshabhadeva as the chief religious leader of these *munis* and describes him as the "*nabhiputra*",[24] because his father was Nabhi. He is said to be the eighth incarnation of Vasudeva and took birth from the womb of Marudevi. A similar description is found in *Manusmrti*, which states that in the beginning of the age (*yuga*) was born the first Jain to Marudevi from the eighth Nabhi Manu, who was the hero of action, saluted by the gods and demons and propagated the ethics and rules of punishment.[25] It also mentions that Rshabhadeva had one hundred sons, that his eldest son was Bharat, who become the Great Emperor (*Chakravarti Samrat*) and it is from his time and on his name that this country of ours is known as "*Bharat*."[26] This description of Rshabha having one hundred sons and the naming of our country on his eldest son finds support in the *Vishnu Purana* as well.[27] The *Brahmananda Purana* states that Rshabhdeva was the founder of ten kinds of *dharma* [28] The *Bhagavata Purana* also states that Bharat was a great *yogi*[29] and Rshabhadeva was the Lord of *Yogis* (*yogeshvara*) [30] These facts about Rshabha mentioned in the *Bhagavata Purana* and other *Puranas* in a great measure conform to those mentioned in Jain scriptures.

That quite a highly developed *shraman*, i.e. Jain culture, civilization, moral, and spiritual philosophy existed much before the advent of the Aryans is amply proved by the findings of the excavations of Harappa and Mohenjodaro. After the Aryans had won victories over the sections of people who opposed them, they settled in Punjab and the western part of the Gangetic Plain They called the original inhabitants *dasyus*, *asuras*, etc. and pushed them to the extreme east and regions beyond the Vindhyas [31]

Both the classical Sanskrit and Pali traditions agree that celibacy and asceticism were of hoary antiquity. In Vedic literature, we find efforts to discourage celibacy and asceticism amongst youth.

The natural conclusion would be that *Shramanism* originated in pre-Vedic India. Numerical inferiority as well as racial and dogmatic differences did not permit Vedic social organizers to approve of renunciation of society early in life [32] Jain monachism, therefore, could not have originated from the Brahamanical idea of *sannyasa* In fact, the inclusion of *sannyasa* as the fourth *ashram* in the later *Upanishads* seems to be influenced by *shramanic* thought

Referring to the philosophic conception of *atma-vidya* as being a contribution of the *Kshatriyas* (all the 24 *Tirthankaras* belonged to this class), Mrs Guseva observes· "The tradition, widely represented in the ancient Indian literature asserts that the conception of *atma vidya* had spread precisely in the eastern Gangetic regions (i e where the faith of Jainism was formed) and that even *Brahmins* used to come to listen to the sermons of *Kshatriya* ruler of these regions."[33] It is worthwhile to remember that although the Vedas made no mention of *atmavidya*, the Upanishads which came later propounded the theory of *atmavidya* or *brahma vidya*. A survey of the *Upanishadic* literature indicates that in the earlier *Upanishads* the concepts of *sannyasa* and the protests against sacrifices were generally not to be found Later Upanishads have made a mild protest against the performance of sacrifices The *Mundakopanishad* has mentioned that *yajna* is not the good means for the attainment of self-realisation [34] Winternitz argues that the later *Upanishads* have incorporated principles of non-Vedic thought.[35]

Buddhist Literature

Considered from the point of view of the references to Jain thought in Buddhist literature, there is evidence to show that Buddhist canonical literature contains references to the Parshva cult and there are clear references to Mahavira's thinking. In the *Majjhima Nikaya*, for example, Buddha describes that before he got enlightenment,[36] he was a *Shraman* and practised rigorous ascetic practices like pulling one's hair (*kesh lochana*) and fasting. This refers to the practices of the disciples of Parshva in their ascetic way of life. Dharmananda Kosambi argues that Buddha

did adopt the practices of the Parshva cult.[37] According to the historian Radhakumuda Mukharjee, Buddha developed his scheme of life after trying the Jain and the Vedic practices.[38] This view has been endorsed by Mrs. Rhys Davids.[39] Pandit Sukhlal Sanghvi stresses that Buddha adopted the teachings of the disciples of Parshva before he developed his own system of thought.[40]

In Buddhist literature, we come across the names of *Tirthankara* Suparshva in the *Mahavagga*, *Tirthankara* Pushpadanta in the *Mahavastu*, and *Tirthankara* Ananta in the *Ariya Pariyeshana sutta*. The name of Mahavira appears very frequently as *Nigantha Nayaputta* in the religious texts of Buddhism. The *Majjhima Nikaya*, *Samyutta Nikaya*, and *Anguttara Nikaya* accept the omniscience of Mahavira.[41] Jainism is admittedly older than Buddhism and Buddhist references to the *niganthas* (Jain monks) show them to be quite an old and well established order.

Archaeological Findings of Harappa and Mohenjodaro

The epoch-making discovery of the pre-historic Indus Valley Civilization of Mohenjodaro and Harappa highlights the antiquity of Jainism. Sir John Marshall, Prof. Ram Prasad Chanda, Prof. Pran Nath, and Prof. S. Srikantha Shastri have all held this Indus Civilization as "non-Vedic and pre-Vedic". Many nude figures with sign of a "bull" on several images were found in these excavations.[42] It may be pointed out that the name Rshabha means "bull" and the bull is the emblem of *Jina* Rshabha. This indicates that the nude figure with the sign of "bull" is the image of Rshabha Major General J. G. R. Furlong, after his 17 years of study and research on this discovery, writes:

> All upper western North-Central India was then, indeed from unknown times, ruled by 'Turanians', conveniently called 'Dravidas' and given to tree, serpent and Phallic worship but there also then existed throughout Upper India an ancient and highly religious, philosophical, ethical and severelly ascetical religion, viz. Jainism, out of which clearly developed the early

ascetical features of Brahmanism and Buddhism.[43]

Rshabhadeva, as stated earlier, is said to be the Lord of the *Yogis* (*Yogeshwara*), who had mastered various kinds of *yogic* observances (*yogachara siddha*). Acharya Shubhachandra regards him as the progenitor of the science of *yoga* (*yogavidya praneta*)[44] *Hathayoga Pradipika*, a famous treatise on *hatha-yoga*, mentions Rshabhadeva as great teacher of *yoga*.[45] Prof. Ram Prasad Chanda, a well-known scholar of archaeology, says that the engraved seated deities on some Indus seals or in *yoga* posture bear witness to the prevalence of *yoga* in the Indus Valley civilization[46] Jainism, Adris Banerji states, is based upon *yoga* whose extreme antiquity is now becoming clarified Several seals and sealings found at Harappa also indicate an extreme antiquity of some of the elements of Jain practices[47]

Jain art has a feature, which is not only unique but peculiar to itself In the standing figures of their *tirthankaras* they show the arms falling below the knees (*ajanu-lambita-bahu-dwayam*). This trait of representation is found in some of the Harappan seals and sealings, the most noteworthy being figure 300.[48] It depicts a human figure under an arch made of branch of a *pippala* tree. It has long arms reaching below the knees. The next is seal no. 318.[49] The same is the case with seal no. 317, which is a clay seal depicting a human figure wearing plumed head dress, standing between two posts surmounted by *pippala* leaves[50](with hands hanging below the knees) In these three seals, the most distinguishing feature of the *mahapurusha-lakshanam* of the Jain *tirthankaras* is quite evident leaving little doubt that this trait goes back to chalcolithic time of Indian pre-history

Banerji points out that the remains of glyptic art of Harappa culture, in another way, furnish us with the antiquity of another feature of Jain church art. We are aware that the Jains depict their *tirthankaras* in two stereotyped fashions; seated in *dhyana* which they call *samavasarana*; or standing with arms stiffly attached to the body and reaching below the knees called *kayotsarga*. Throughout the history of their church art, no other posture is attributed to their deified pontiffs. The evidence furnished by the

Harappa seals and sealings and supported as they are by those found at Mohenjodaro, is quite convincing. The fig. 22 like seal No. 318 of Harappa has two growing trees on either side.[51] Commenting on the standing deities in the *kayotsarga* (standing) posture, Prof. R Chanda states: "The *kayotsarga* posture is peculiarly Jaina. It is a posture not of sitting but of standing." In the *Adi Purana*, Book XVIII, the *kayotsarga* posture is described in connection with the penances of Rshabha or Vrashabha. A standing image of Jain in *kayotsarga* posture on a slab showing four such images assignable to the 2nd Century A.D. can be seen in the Curzon Museum of Archaeology, Mathura.[52]

Commenting on the status in the *kayotsarga* posture, T. N. Ramachandran, Director-General, Indian Archaeological Department, observes: "These two rocks place before us the truth that we are perhaps recognizing in the Harappa statue a full fledged Jain *Tirthankara* in the characteristic pose of physical abandon (*kayotsarga*)." The statue under description is, therefore, a splendid representative specimen of this thought of Jainism at perhaps its very inception.[53]

Prof Chanda states: "The ancient Jain sculptures of Mathura, dating from 1st century A.D. guarantee the antiquity and authenticity of many of the Jain tradition."[54] The excavations near Mathura, including the Jain *stupa*, unmistakably and unambiguously proves that Jainism is an old religion.

Another feature of Indus art, which throws interesting light on another practice of the Jains, but having little or no bearing on their schismatic differences, is the evident nudity of these figures of Harappan culture. Nudity seems to have been one of the principal traits of the culture of these chalcolithic people. This fact is noticed in seal nos. 307-308 and 317-318 of Harappa; and figs 13-14, 18-19, and 22 of Mohenjodaro. Nude figures in standing posture have been interpreted as Jain *yogis* in a relaxed meditational (*kayotsarga*) position widely found in Jain iconography.

Adris Banerji points out that the *shramans* practised *yoga* — a pre-historic system of spiritual and physical culture. Possibly some of the seals and sealings found at Mohenjodaro, Harappa, and

other sites represent *shramans* or deified *shramans*. The other evidences are the *ajanu-lambita bahu*, which was a pre-historic and pre-Vedic practice, and the cult of nudity[55] Moreover, among the seals discovered by archaeologists, some of them have signs of the *swastika* on them. The *swastikas*, Mrs. Guseva observes, are "common in the symbols of Jainism. *Swastik* is the symbolic sign of the seventh priest (*Tirthankara*), Suparshva."[56] Hooded figures also may represent the seventh *tirthankara*, Suparshvanath, whose main iconographic characteristic is a hood formed by seven snakes. All these evidences have an undoubted bearing on the antiquity of some of the practices of Jainism.

The excavations of Mohenjodaro and Harappa have revealed the existence of well-planned beautiful cities constructed long prior to the invasion of the Aryans. There is unanimity amongst research scholars that the civilization and tradition of the people who built them must be about 3000 B C. and that they were superior to the culture of the Aryans.[57] Prof. Chakravarti draws pointed attention to the absence of weapons of warfare and concludes that the civilization of the Indus Valley was obviously based upon the principle of *ahimsa* which is the central creed of Jain culture.[58] He agrees with other scholars in their inference that "the figure of the *yogi* and the figure of the bull found in the excavation of Mohenjodaro and Harappa may be closely connected with Lord Rshabha, whose cult of *ahimsa* was the faith of the people living in the Indus Valley".[59]

Inscriptions

The inscription called "the Hathigumpha inscription of Udayagiri Hill written in *Apabhramsha*" also throws valuable light on the antiquity of Jainism. It begins with an invocation in traditional Jain style referring to *arhats* and *siddhas* and shows that Kharavela, the emperor of Kalinga, was a Jain and that he excavated a number of caves at Khandagiri Hill. In this inscription of Kharavela, there is a reference to an idol of Rshabhadeva, thus establishing that even before or at about the time of Mahavira, Rshabhadeva was being worshipped. These historical

details lend support to Rshabha being a Jain *tirthankara*.[60] Among the other inscriptions are those deciphered by Gaurishanker Harishanker Ojha and referred to by Dr. Hira Lal Jain and Vincent Smith.[61]

Testimony of Western and Indian Scholars

Dr. Hermann Jacobi writes: "Jaina tradition is unanimous in making Rshabha the first *Tirthankara* as its founder and there may be something historical in the tradition which makes him the first *Tirthankara*." A. A Macdonnel refers to the antiquity of the Hindu *Puranas* and states that the antiquity of Jainism goes back to a period prior to the origin of Brahmanism itself.[62]

Many distinguished foreign and Indian scholars have accepted the pre-Aryan prevalence of Jainism. Among these are Hermann Jacobi, Vincent Smith, J G.R Furlong, and H. Zimmer S. Radhakrishnan accepts the view that Jainism prevailed in India even before Parshva and Mahavira — the last two *tirthankaras* Pandit Madan Mohan Malaviya and Lokmanya Bal Gangadhar Tilak consider Jainism as ancient and as old as the Vedic religion. S. C. Vidyabhushan states that "Jainism reaches back to the beginning of the creation itself. I have no doubt in asserting that Jaina philosophy is much anterior to Vedanta and other systems."[63] Many jurists also confirm that Jainism was a distinct religion and has "an origin and history long anterior to the *Smrtis* and commentaries which are recognized authorities on Hindu law and usage".[64]

H Zimmer, the well-known German scholar, remarks: "There is truth in the Jain idea that their religion goes back to remote antiquity, the antiquity in question being that of the pre-Aryan."[65] Dr Jyoti Prasad Jain points out that Jainism with "its perfectly non-violent creed, animistic belief, subtle and peculiar karma theory, its rejection of creator and creation theory and the like, is not only quite an original system but is also absolutely independent of all other systems."[66]

There are at least eight features which distinguish Jainism from Vedic religion and Brahmanism, viz. rejection of the authority of

the Vedas, refusal to acknowledge Vedic gods as objects of worship, rejection of bloody sacrifices, and number of other elements of Hindu rituals, refusal to recognize the caste system, prescription of defence and protection of other's lives, of asceticism and nudity, and allowing women to study holy books, and to lead a life of renunciation. Jainism also does not recognize the theory of creation of the universe by God or that the latter is its protector. These features, she says, are so much substantial that they do not afford any possibility of regarding Jainism as a sect of Hinduism.[67] Three elements are, however, common to the two religions and Buddhism, viz. faith in the rebirth of soul, the doctrine of the karman holding that each has to enjoy or suffer the fruits of one's own actions, and the belief in the possibility of attaining final liberation or salvation. These elements are "apparently borrowed by the later Brahmanism from non-Vedic faiths and it means that they are hardly brought into Jainism by the Aryans".[68]

In contrast to the ritualistic and the essentially exclusive and oligarchical culture of the Aryans, Bool Chand argues, the *shramanic* culture is presumably represented by the communal ethos and the more cosmopolitan outlook of the pre-Aryans in India, started from the denial of all authority in religion and insisted upon the efficacy of personal effort and personal experience for the realization of truth and virtue. In the place of ritualistic performances, the *shramanic* line laid emphasis upon the need of personal discipline and organized life, including the practice of penances, fasting, etc. The underlying beliefs of the *shramanic* thinkers were universal presence of life and, following from it, the principles of karma and the transmigration of the soul, which principles incidentally came to be accepted by the Aryans also in the course of time. But unlike the Brahmanic system, with its organization of castes and classes, the *shramanic* system never admitted the justification of class distinctions within its spiritual beliefs. Indeed, in contrast with the hierarchical foundations of Brahmanic culture, the *shramanic* culture always remained intensely democratic and cosmopolitan.[69]

The attitude of the *shramanic* culture towards life and the world

was quite different from that of the Vedic priests who believed that human welfare and even the existence of the world depended upon the utter mercy of the deities whose favour could be sought through sacrificial rites and rituals. They did not accept God as the Creator of the Universe and dispenser of both pleasures and pains. They believed that all potentialities are inherent in man. Man is potentially divine and has the capacity to uplift himself to divinity and to rise to the highest stage of spiritual development.[70]

Mahavira and His Teachings

Mahavira is the last of the twenty-four *Tirthankaras* and not the founder of Jainism He was born in 599 B C. His father was Siddharth, a Kshatriya, and his mother was Trishala. The name given to him by his parents was Vardhaman. But since he exhibited extraordinary strength and vigour since his childhood he came to be known as "Mahavira" — a great hero. At the age of thirty, he renounced the householder's life After twelve years of ascetic life, which he spent in observing austerities and long spells of deep meditations, he was able to attain full enlightenment. Thereafter, for the next thirty years, he preached *dhamma* (*dharma*), the path of righteousness and of peace, happiness, and social well-being. In 527 B.C., at the age of 72, he shed his mortal body and attained *nirvana* or liberation on the fifteenth night of the black half of *kartika*. According to Jain tradition, this was celebrated by lighting of the lamps and since then the day is celebrated every year as the Festival of Lights (*Dipavali*).

Mahavira preached what he practised. According to Mahavira, each individual soul is potentially divine. He is the architect of his own life and responsible for his actions; and that he can realize the fullest development of his potentialities and attain perfection by his own individual efforts, without the need for an external agency, such as God's grace. He laid great emphasis on self-reliance and reverence for all forms of life Mahavira propounded that the soul is the architect of its own destiny, present and future life, and so it can change it according to its own will and karma (actions) if it so desires. The passions, anger, egoism or pride, deceit and

greed are the cardinal sins and the root cause of our misery, mental stress, unhappiness and problems. They create a mental disequilibrium, affect our health, and rob us of our happiness. Unless the internal greed and desire to possess are removed from the minds of people neither spiritual nor worldly progress is possible. He preached that if a man is self-restrained, non-violent, and practised self-discipline, even the gods bow down before him in reverence.[71]

According to Mahavira, conquering one's own self is the most difficult thing. He observed. "Victory over oneself is greater than conquering thousands and thousands of enemies on the battlefield. A true conqueror is one who conquers his own self." It is for this reason that we say one who conquers the external enemies is "*veer*" (conqueror), but one who conquers one's internal enemies (the passions, attachment and aversion, etc.) is "*Mahavira*" (the Great Conqueror).

Mahavira laid great stress on the equality of all living beings. He condemned the caste system based on birth alone and preached equality of men and women He was against ritualistic formalities. One becomes a *shraman* by acquiring the spirit of equanimity, not by shaving one's head. The practice of *brahmacharya* will make a *brahmana*, not chanting of *mantra*. One becomes a *muni* by knowledge, not by residing in the forest. And one becomes an ascetic by purity of mind and self-discipline, not by external ascetic practices.[72]

The followers of Jain religion have been divided into two main branches, viz. Shvetambara and Digambara. "Apart from some minor differences pertaining to the rituals and monastic practice," observes Muni Nyayavijaya, "the religious and philosophical literature of both the branches is almost unanimous on all points."[73] He summarises the revolutionary teachings of Mahavira in the following words:

> To remove blind faith prevailing among the people, to dissipate the atmosphere of violence, to propagate the principle of non-violence and universal friendliness, to effect synthesis of various religions and philosophies through awakening power

of discretion and reason, and to disseminate the very important teaching that one's happiness is in one's own hands and that those who seek happiness in wealth, prosperity and possession certainly fail to attain it. Real happiness is within us. . . .Mahavira emphatically declared: 'The greater good a man does to himself and the more he purifies himself, the greater good he can do to others'.[74]

NOTES

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4 See Hermann Jacobi, "On Mahavira and His Predecessors," *Indian Antiquary*, IX, 1880, pp 158-163
5 N. N Bhattacharyya, *Jain Philosophy Historical Outline* (New Delhi, 1999), p 76.
6 Ibid , p 61
7 Adris Banerji, "Origins of Jain Practices," *Journal of the Oriental Institute* (Baroda), vol. 1, no. 4, June 1952, p. 316.
8 See T.K. Tukol, *Compendium of Jainism* (Dharwad. Karnataka University, 1980), p 14
9 *Rgveda Samhita*, 10, 11, 1, cited in T.G. Kalghatgi, *Study of Jainism* (Jaipur Prakrit Bharati Academy, 1988), p 6
10 *Taittiriya Aranyaka*, 1, 21, 3; 1, 24; cited in ibid
11 *Taittiriya Aranyaka Bhashya*, 1, 2, 3, cited in ibid
12 *Srimad-bhagavata*, 1, 11, 12, cited in ibid.
13 Devendramuni, *Sahitya aur Sanskriti*, Varanasi, p 208
14 Kalghatgi, n 9, p 6
15 See Banerji, n 7, p. 315
16 S Radhakrishnan, *History of Philosophy Eastern and Western*, vol 1, p. 139.
17 *Padma Purana*, 13, 350 Cited in Kalghatgi, n. 9, p. 5.
18 *Satpatha Brahmana*, 3, 4, 1. See ibid.
19 *Kalpasutra*, 161-161 See ibid
20 *Padma Purana*, 13, 350 See ibid

21 *Vishnu Purana*, 3, 18, 12. See ibid.
22 See Sayana's commentary on *Rgveda*, 10, 136, 2 Cited in Devendra Muni, *Jain Religion and Philosophy An Introduction*, translated by K K Mittal (Udaipur, 1985), p. 6
23 *Rgveda*, 10-11.1, 36.1. See ibid
24 *Srimad Bhagavata*, 5, 6, 20 See ibid
25 Quoted in Tukol, n 8, p. 13.
26 Ibid., p. 11 See also Devendra Muni, n. 22, p 12.
27 See Tukol, n. 8, pp. 10-11
28 Quoted in Devendra Muni, n 22, p. 11.
29 *Srimad Bhagavata Purana*, 11, 2, 20. Cited in ibid , p. 12.
30 *Srimad Bhagavata Purana*, 5.5 7. See ibid.
31 See Tukol, n 8, p. 16.
32 Banerji, n. 7, pp 312-313
33 Quoted in Tukol, n. 8, p 16
34 *Principal Upanishads*, Introduction Quoted in Kalghatgi, n. 9, p. 7.
35 *Mandukyopanishad*, 1, 1, 4, 8, see ibid
36 *Majjhim Nikaya Mahasimhanada-sutta*, 1, 1, 2 See ibid.
37 Buddha had accepted the four-fold practice of conduct (*chatur-yama)* See ibid
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39 Rhys Davids, *Gautama. The Man*, pp. 22-25
40 Cited in Kalghatgi, n. 9, p 7.
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42 *Jainism*, n. 2, p. 10
43 Ibid.
44 Shubhachandra, *Jnanarnava*, 1.2.
45 Quoted in Devendra Muni, n. 22, p. 12.
46 *Modern Review*, August 1932, pp. 155-160 (See Plate 1).
47 Banerji, n. 7, p. 313.
48 M. S. Vats, *Harappa*, vol. 1, pl. xciii, pp. 331-332; cited in ibid., p. 314
49 Ibid.
50 Ibid., vol. 1, p. 28; cited in ibid., p. 314.
51 J.H. Marshall, *Mohenjodaro and Indus Valley Civilization*, vol. 1, plate XII, fig 13-14, 18-19, 22; quoted in Banerji, n. 7, p. 314.
52 See Kalghatgi, n. 9, p 6.
53 *Modern Review*, August 1932, pp. 155-160 (see plate 2).
54 Quoted in *Jainism*, n. 2, p. 8.

55 Banerji, n. 7, pp 314-316
56 N.R. Guseva, *Jainism*, translated by Redkar from Russian (Bombay, n d), p. 25; cited in Tukol, n 8, p. 15
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61 See ibid , p 17.
62 A.A. Macdonnel, *History of Sanskrit Literature*, p. 299.
63 Cited in Jyoti Prasad Jain, *Jainism The Oldest Living Religion of India* (Varanasi, 1951), p. 41.
64 For details and more opinions, see Tukol, n 8, pp. 20-22.
65 Zimmer, n 1, p. 60.
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67 Guseva, n 56, p. 20.
68 Ibid., p. 22.
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71 *Dasvaikalika Sutra*, 1 1.
72 *Uttaradhyayana*, 25, 32
73 Munishri Nyayavijayaji, *Jain Darshan*, translated by Nagin J Shah under the title *Jaina Philosophy and Religion* (Delhi, 2000), Introduction, p. xviii.
74 Ibid , p. xvii.

2

Conception of the Self

The Self or *jiva* is the centre of everything— physical, mental, intellectual, moral and spiritual. I, me, my needs, desires, pleasure, pain, health, wealth, gain, loss, name, fame, prosperity, poverty, and sense of values — all have relevance only with reference to the Self. The Self is the animating force which makes a person alive, alert, and aware. It is consciousness, variously called the Self, Knower, Seer, Experiencer or the witness. It knows no distinction of gender, nationality, race, or religion. The words used for the Self in the Indian systems of thought are "*atman*" ("*appa*" in Prakrit and "*atta*" in Pali), "*jiva*" (living principle), and "*purusha*, while the terms used in modern English writings are self, spirit, psyche, being and soul. Although the word "mind" does not have the same sense or meaning as the Self or spirit, it is commonly used (e.g. "I made up my mind") particularly in contrast to matter and in discussing interaction with matter. In Jainism, the Self is regarded as possessing supreme significance among the substances and as having the highest value among the fundamental principles of life (*tattvas*).[1] The Self is the repository of excellent characteristics.

A proper understanding of the Self, i.e. knowing the Self, is

of utmost importance as it helps us to find the purpose and meaning of life and enables us to lead a life of peace, happiness and social well-being. Jainism takes a common sense and comprehensive view of the reality and seeks to avoid extremes and absolutist positions.

According to Jainism, Consciousness is the essence of *jiva* or Self, which distinguishes it from the inanimate or non-living (*ajiva*) substances. Science has not been able to answer the hard question: "How does something as unconscious matter give rise to something as immaterial as consciousness?" Nor has spiritual idealists been able to answer the question. "How does consciousness create matter?" Taking experience as its guide, Jainism adopts a commonsense view when it divides the Universe into two ever-lasting, uncreated, coexisting but independent, though interactive, categories — the *jiva* and *ajiva*. This division is logical, perfect, and unassailable.[2] While *jiva* or the Self is sentient (*chetan*), incorporeal, immaterial, conscious being, matter (*pudgala*) is corporeal, non-sentient, non-psychical, inert entity possessing characteristic sense qualities of touch, taste, smell, and colour. The self is formless, weightless, colourless, odourless, and cannot be perceived by the usual senses of touch, taste, smell, sight or hearing. It does not show the usual qualities possessed by matter.

The existence of the Self continues from the infinite past to an infinite future. It is without any beginning or end (*anadyantah*), i.e. eternal, and not created by anyone. While the soul, being spiritual, cannot be comprehended by the senses, its existence is proved by self-intuition (*swasamvedana*) and the experience of the feelings of pleasure and pain, etc. Jainism does not accept either the illusory character of the *jiva*, as defined in the monistic Vedanta, or that the self or consciousness is the product of matter. The existence of every entity, including soul substance, can be affirmed with respect to its own properties (*swa-dharma*) and negated with respect to the properties of other entities. For instance, we find affirmation of the existence of self on the basis of its intrinsic nature of consciousness and its psychic characteristics of feeling, knowing, and willing and negation of the characteristics of matter, when viewed with respect to its properties of colour, taste, smell,

and touch which are found only in matter (*pudgala*). On the other hand, in material objects, we find negation of the properties of soul and affirmation of its own characteristics of touch, taste, colour, and smell. Since these characteristics of *rupinah pudgala*[3] are non-existent in soul, it is said to be non-material or incorporeal (*amurta*).

Existence of Self (*atma*)

The existence of the Self is sought to be proved, apart from other things, by the act of doubt about the Self, which presupposes the existence of the doubter, i.e. the Self,[4] and also by the attributes or qualities, such as awareness, intuition, etc., which are experienced and which cannot exist independently of the substratum (the Self) as the qualities must inhere in substance. Similar arguments have been used by Descartes when he coined his famous dictum, *cogito ergo sum*, i.e. "I think therefore I am," which is based on the principle of doubt because thought exists, therefore the Self exists. It is a proposition which emphasizes the relation between a substance and its qualities. Descartes asserts that a thinking Self is an absolute certainty whose reality cannot be doubted at all, because the Self is a substance whose essential attribute is thought.

Bishop Butler observes: "Our sense of awareness, which we term consciousness," is an inner, subjective, psychic state which is best described by the term "feeling of awareness, so that my knowledge of a thing is my feeling of awareness of its existence. . . .When I say 'I am feeling pain I do not mean that pain is a concrete object outside me which I have alighted upon in some mysterious way. I only mean that I am aware of a modification of my own being which is painful. It is a state of my own consciousness."[5]

When I feel that 'I am happy' or 'I am unhappy', I have a distinct and immediate apprehension of the Self as an object of internal intution or experience. When pleasure is experienced, it is not experienced apart from the self. It is experienced always as belonging to the self, not extrinsic to self. Pleasure is never perceived as 'this is pleasure' as a jar is perceived as 'this is a jar'.

Pleasure is always experienced as 'I am pleased', or 'I have pleasure'. Hence, the experience of pleasure in the form 'I am pleased' not only reveals pleasure but also the Self. Thus, the Self is an entity of internal experience.[6] Herein the approach of Jain thinkers is clearly found to be observational and experiential.

All mental modifications and states of consciousness such as sensations of pleasure and pain, and the like, pre-suppose a subject to which they belong. As a psychologist of note says, a feeling necessarily implies a being who feels. Cognitions and emotions cannot inhere in nothing, nor can volition be the function of a pure non-entity. Hence they must be the states of a something which exists, consequently, of a substance[7] and that substance is the Self.

Asserting that mind has a distinct existence from matter, Prof. William McDougall, a great authority on psychology, observes: "I believe that the mind has a nature and a structure and functions of its own which cannot be fully adequately described in terms of structure of the brain and its physical processes ... On really impartial and unprejudiced consideration of the problems, it does appear that no aggregation of elements. . can produce self conscious ego, a self directing being aware of itself and its continuing identity over against other similar selves and the physical world."[8]

Jainism Avoids Extremes of Materialism and Idealism

Jīva and matter (*pudgala*) are two obvious and self-evident realities or substances, which are experienced and can be verified by everyone for himself. The essential characteristic of the Self or soul is consciousness, which is different from the material body. Every *jīva* is a composite of body and self, of which the Self is the active partner, whereas the body is the inactive, passive one. By recognizing these two substances and their interaction, i.e. correlation between mind and matter, Jainism avoids the limitations and extremes of both materialism and mentalism or idealism.

Materialism considers the universe as rooted in matter, while

idealism imagines the mind or spirit to be fundamental and primary. The former lays stress on the recognition of the reality of matter and considers the mind to be an incident or accompaniment; the latter affirms that mind or spirit is to be reckoned as real and matter just an appearance. In other words, the materialists say that only the body is real, and the mind or the mental is only the by-product of matter and dependent upon it. The idealists lay emphasis on the primacy of the mind. In their opinion, the material is unreal or it is manifestation of the mental. For instance, Shankar's Advaita Vedanta treats all material as well as mental worldly phenomena as an illusory show.

According to Jainism, however, both matter and spirit are equally true, and either is warrantable if experience is not allowed to be robbed of its significance.[9] In holding fast to the view that the universe consists of two substances, *jiva* and *ajiva*, the Jains not only offer a reasonable explanation of the entire psychical and physical phenomena of the universe but also avoid the extremes of materialism and idealism which recognize only one substance.

Disjunctive Dualism of Descartes and Others

Apart from the above-mentioned materialists and idealists, who recognize only one reality, there are dualists, who posit matter and mind as two coeternal real, completely independent of each other and existing side by side. Among these dualitists are Samkhya, Nyaya, Vaisheshika, Mimamsa, non-*Vijnanavada*, and non-*Shunyavada* Buddhism. They posit the duality of mind and matter as irreconcilable entities. The most prominent of such dualists in the West is Rene Descartes; he is a staunch believer in disjunctive dualism, in which there is no scope for any real interaction between mind and matter. Although he spoke of two way psycho-physical causal interaction: from the mental to the physical (as in action) and from the physical to the metal (as in perception), he had no answer to the question, how the two radically different substances — the extended physical substance and the thinking unextended substance — could causally interact with each other. By describing

mind and matter as two separate and distinct sorts of substances, absolutely opposed in their natures, each capable of existing independently of the other and mutually exclusive, he created an absolute chasm or impassable gulf between them.

Dualism is the name given to this fundamental separation of mind from body. For the student of language and reasoning who works in the dualist tradition, there are two distinct domains: the subjective, internal world of the mind, and the external world, an objective reality made up of things that bear properties and stand in relation to one another. In *Goodbye Descartes*, Keith Devlin points out that one of the major puzzles that arises from the Cartesian dualist view of the world is the so-called mind-body problem: How can our abstract, internal thoughts and intentions about action cause the physical motion of our bodies?[10]

Accordingly, despite extensive and pervasive acceptance of the Cartesian view, a number of philosophers, such as Martin Heidegger, Edmund Husserl, Godamer, Maurice Merleau-Ponty, Jean-Paul Sartre, J. Dewey, L. Wittgenstein, etc., and neurologists like Antonio Damasio and Michael Gazzaniga and others, have seriously challenged the so-called rationalism of Cartesian dualism. The analogy between brain and computer is cited but as we know the computer is helpless without the programmer. According to Martin Heidegger, neither the objective nor the subjective reality can exist without the other, and you have to consider both together, as a single whole.[11]

Interaction between Mind and Matter

It is, indeed, a matter of common experience that mind affects the body and body or physical objects affect the mind. For instance, anger affects our digestion and raises our blood pressure, while the sight or smell of good food creates a desire to eat, even when we are not hungry. Anxiety and fear often cause bowel problems and stress can lead to psychological and physical changes which exert negative effects on an individual.[12]

In their book, *The Self and its Brain*, John C. Eccles, and Karl R. Popper, boldly assert that they "are dualists or even pluralists

and interactionists". Although both are evolutionists, Eccles believes that the gulf between animal consciousness and human consciousness is wider than Popper thinks it to be. The main thesis of both Eccles and Popper is "psycho-physical interactionism" on which both agree. They further observe that "if we adopt a Darwinian point of view, [which is] a consistent materialist view of the world, and admit the existence of an evolved consciousness, we are led to interactionism".[13]

While Eccles and Popper are strong advocates of psycho-physical interactionism, they have not been able to advance convincing arguments in support of their thesis. In fact, they state that the problem of the relation between our bodies and minds and especially the link between brain structures and processes on the one hand and mental dispositions and events on the other is an exceedingly difficult one. The authors of *The Self and its Brain* considered it improbable that the problem would ever be solved in the sense that we shall really understand this relation.[14]

How Interaction between *Jiva* (Self) and Matter Takes Place

Jainism seeks to explain the relationship between the body and the mind which helps us to understand how they interact with each other. The link of union between the Self (*jiva*) and non-Self (*ajiva* or matter) is provided by karma, the emotional baggage of the past life, hard wired in the neuro-biological processes in the brain, accounting for long-term memory and what we call unconscious part of our being, which makes the embodied soul a psycho-physical being. The embodied Self, thus, represents an organic unity of two distinct entities — *jiva* and *pudgala* (matter), *chetan* (conscious) and *achetan* (unconscious), *amurta* (incorporeal) as well as *murta* (corporeal).

It is significant to note that the Hebrew "*nephesh*" and the Greek "psyche" originally referred to the unity of soul and body, "an integral mind-body" or, "somatic" soul as it is sometimes called. But later developments broke the psycho-physical unity of *psyche* into a disjunctive dualism.[15]

That which influences our consciousness and causes distortions and impurities in the Self has to be foreign substance, i.e. matter (material karmic particles). For instance, the various modifications in gold represented by fine ornaments, such as necklace, crown, etc. having different sizes and shapes are possible only by the admixture of foreign elements (e.g. copper or sliver). One cannot have those ornaments in pure gold alone; the joining link for modifications therein has to be provided by different elements. Likewise, the impurities in the soul cannot be caused by its own inherent nature unless it is associated or influenced by foreign karmic matter. Though the soul in its original nature is not material, it looks like a material thing, because it has been soiled by the impurities of attachment, aversion, and delusion from time immemorial, and consequently it has been receiving into itself and binding itself with karmic material particles from the beginningless time. Thus, the soul possesses in common with the karmic matter, with which it is associated in the worldly existence, material form.

From the intrinsic purity point of view, the Self is the abode of consciousness with its associated qualities of intuition and knowledge, and hence it is a conscious (*chetan*) entity However, the soul, like other substances, possesses general qualities such as *prameyatva* (knowability), existence (*astitva*), substantiveness (*vastutva*), extension in space (*pradeshatva*), etc. and as such it is also considered to have the characteristics of materiality as well. Moreover, from the empirical point of view, the embodied soul is contaminated by material karman and possesses bio-energy or ten life principles (*pranas* — five senses, three energies of mind body and speech, life duration or age and respiration). Therefore, it is considered a psycho-physical entity.

It is through the mind that mental knowledge and mental activity arise in the embodied Self and since the senses and mind are material (*paudgalik*), the soul itself may be considered to have material form (*murtatva*) Incorporeal does not mean absence of form. Soul is co-extensive with the bodies it occupies (*samvedana* is felt in all parts of the body). It is thus possessed of extension in space and hence is called a substance "having body" (*astikaya*).

Quality of Extension in Space: Both *jiva* and matter are *astikaya*, i.e. having existence (*asti*) and extension in space or body (*kaya*). The activities of body, mind and speech cause vibrations in *atmapradesha* (space points of soul) as a result of which the subtle karma particles are attracted to the soul; they enter and stay in special units or space points of soul, thereby causing union of soul with karmic material particles, i.e. substantial or material bondage. This makes for *murtatva* of soul. The soul, which is composed of psychic-attention (*upayoga*), falls into infatuation, attachment or aversion on encountering the sense objects; its innate nature (*svarupa*) is affected or coloured and penetration of karma particles into space points of soul takes place.[16]

The Jaina conception that *jiva*, like matter, is an *astikaya* substance, i.e. having extension in space, is disputed by Rene Descartes. Believing in disjunctive dualism, he held that "extension solely belongs to matter" and that consciousness, which is an exclusive quality of the soul, cannot coexist with extension. Extension is defined: as "Extension in length, breadth and thickness, hence extension and space are identical."[17] That material things do have such spatial dimension is generally believed. It is said that matter occupies space and offers resistance to other material substance to enter the same space.

Western philosophers find it difficult to accept the idea of extension of soul, which also accounts for the "soul being of the same extent as its body" (i.e the consciousness pervading the whole body and having the same dimension as the body it occupies). Responding to the doubts and criticism of Descrates in regard to the extension of soul, D.M. Datta and S.C. Chatterjee observe:

> Students of western philosophy find it difficult to understand how a soul can possess both consciousness and extension-qualities which are diametrically opposed, according to Descartes. Extension, Descartes thinks, is the exclusive quality of material substances, and consciousness is the quality of the soul. But the soul, as proved by Descartes, is essentially 'a thinking being'; and 'thought' seems to have no connection

with space or matter. But the Jainas conceive the soul primarily as a living being (*jiva*). Consciousness is found in every part of a living body, and if consciousness be the character of the soul, the soul should be admitted to be present in every part of the body and, therefore, to occupy space. The soul's ability to pervade space is admitted by other Indian thinkers, as also by many Greek philosophers like Plato, and even by some modern realistic philosophers like Alexander. It should be borne in mind, however, that a soul's occupying space simply means its presence in the different parts of space and not filling space like a material body A material body fills a part of space in such a way that while it is there, no other matter can occupy it. But a soul's presence in a particular space does not prevent another soul's presence there; two souls may be present at the same place, the Jainas point out, just as two lights can illumine the same area.[18]

The argument about material substance offering resistance to other substances and not allowing mutual interpenetration of the substances may have been valid when matter was considered only as "particle". But matter is now regarded by scientists as having both particle and wave aspects. When we look for its wave properties, it appears as a wave. When we look for its particle properties, it appears as particle. "Unlike large objects," D.S. Kothari points out, "particles at the atomic level exhibit a wave aspect as well as a particle aspect. These two aspects, which are contradictory and mutually exclusive in the everyday domain, are complementary in atomic phenomena. [Niels] Bohr's famous analysis of a two slit interference experiment made this complementarity quantitative.... [Thus] the particle and the wave aspects are complementary and not contradictory."[19] In view of this, Descartes' assertion does not carry much weight.

Accordingly, the Jain contention about the *jiva* being an *astikaya* and mutual interpenetration of the space-units of different substances, co-extension or co-presence of matter and conscious living being in the wave like spiritual extension sense is quite conceivable and feasible. For a Jain, *pradeshatva* (extension in space)

is one of the necessary attributes of a substance, whatever may be its dimension. Existence of this attribute is admitted in Jainism even in the state of emancipation when the Self is able to shake off all the vestiges of karma completely.[20]

It is also significant to note that because of this quality of extension in space and mutual inter-penetration in the space-points of each other that the sensation of pain, etc. is experienced in the whole organism or body uniformly, and "not in the organism of others".[21] Yashovijaya observes: "The soul is coextensive with the body, because its qualities are seen as pervading the body."[22] Thus, according to Jainism, the Self (*Jiva*) possesses the attribute of extension in space along with capacity of expansion and contraction. However, "it is wrong to say that the soul is extended on account of its association with the body, though the variability of its magnitude to inhabit different bodies is certainly due to its contamination by karmas."[23]

The soul being a kind of substance (different and distinct from matter), its basic properties must be the same wherever it may be found, even though it may differ from one another in respect of its actual manifestation. This difference among souls is due to admixture with a foreign substance, i.e. matter, in varying proportions.

Matter is known to influence our consciousness even in a gross form, e.g. effect of liquor. The matter which attaches itself to the soul is of the finest type, may be electro-magnetic energy or even a finer form if possible. The resulting compound, i.e. the impure soul is unable to manifest its real basic qualities, probably in the same way as oxygen is unable to exhibit its real properties when compounded with hydrogen to form water. All the same, the inherent attributes of consciousness and knowledge does not leave the soul in any of its states, even though its manifestation may be dimmed in the impure state.

Pleasure or pain are only the modifications of the soul substance, brought about by nervous impulses or thought processes. No external event or object contains pleasure or pain, although these do become the cause for such impulses. The same event or object affects different persons in different ways, causing

pain to some and pleasure to others. Hence, it is the soul itself which converts these impulses into pain or pleasure according to its own state.[24]

How change or modifications in the material objects affects the *bhava* or the attitudes of persons because of their intense attachment to them is aptly described by Samantabhadra in these words: "Persons desirous of a pot, a crown and gold become sad, happy and indifferent at the destruction (of the pot), origination (of the crown), and persistence (of gold) on account of their causes."[25] The psychological states of sadness and happiness and indifference though generated in the Self have their causes in the modifications taking place in the material object existing in the external world. Thus, change in the material objects is said to be the indirect, subsidiary or auxiliary cause (*nimitta karana),* not the direct or substantial cause (*upadana karana*), of the changes in the psychic states or dispositions.

Both material objects, karmas or the neuro-biological processes in the brain as well as the subjective, mental states or thought-activity are evolved, changed or transformed into their own modifications (*svakaibhava* or *svakaparinama*); neither of them evolves into, or is transformed into any of the forms or modifications of the other substance (*paradravya paryayen*).[26] However, in the modifications of the material particles into karmas, i.e. the changes in the neuro-biological or cerebral processes in the brain, the subjective states or thought activites of *jiva* (Self) act as the conditioning factor or auxiliary, extrinsic cause. Likewise, the karmic matter or neuro-biological processes in the brain are the auxiliary or subsidiary, extrinsic cause (*nimitta karana*) of the modifications in the subjective, mental states of the Self Neither the changes or modifications in the characteristics or qualities of the karmic matter or the neuro-biological processes in the brain are produced (directly) by *jiva* (Self or the subjective states of consciousness), nor the changes or modifications in the attributes or subjective states of consciousness are produced by karma. It must be clearly understood that in the modifications of each of these two, the other acts as the conditioning factor (not the determining or deciding factor) or the auxiliary, extrinsic

(not intrinsic) cause (*anyonyanimitta*). For this reason, consciousness is the doer, agent or [the intrinsic, direct, substantial cause (*upadana karana*)] of its own modifications of thought activity (both pure or impure, wholesome or unwholesome), but not the doer, agent or the substantial cause of any of the modifications of the karmic matter, i.e the neuro-biological processes in the brain.[27] This explains, in a nutshell, the mind-body problem.

The identification of the Self with the body and the senses in the embodied existence results in impurities, defilements, distortions and negativities or perversions in the soul. Accordingly, the embodied souls become oblivious or forgetful of the true nature of the Self and remain liable to be influenced by matter, from which they constantly try to extract joy according to their capacities. This leads to the fusion of spirit with subtle molecules of matter (*karma pudgala*), resulting in the continuance of the bondage Just as gaseous matter is robbed of its gaseous nature in consequence of becoming converted into water, so does the soul feel helpless in the clutches of matter.[28]

The soul is existing since beginningless period in an impure state mixed with the non-living substance, as iron is existing since ever in an impure state in the form of ore. It is this foreign material which influences the soul and does not let it enjoy its natural attributes. Fusion of different substances always results in the limitation or suspension of their pure natural functions and gives rise to new qualities. This is easily understood by examining the fusion of hydrogen with oxygen to form water. The product of combination has different attributes from the basic elements, whose real properties seem to have been suspended, but not annihilated because their separation is marked by the immediate restoration of their natural properties in full. In fact, the elements do possess their full properties even in their impure state and at no time these are lost.

Very similar is the case with the soul which exists in combination with the finest form of matter, as a result of which its real attributes, the divine qualities, are not able to manifest themselves. The resultant product, i.e. the impure soul, appears deficient in its true attributes, in quality and quantity depending upon the type

and quantity of impurity. It follows, therefore, that the removal of this impurity from the soul must immediately lead to the acquisition of all its suspended divine powers.[29]

The relation between the Self and matter can be said to be one of identity and difference. Though the two are different in their nature, they become somewhat identical in the state of worldly existence. The Jains believe in the concrete identity between the soul and the karmic matter in the state of bondage. The karmic matter mixes with the soul in much the same way as milk mixes with water or fire with iron In the stage of bondage, the soul is infected with a kind of susceptibility to establish a relation with the non-soul and this susceptibility, which finds expression in the passion states of the soul, is but a state of the soul in conjunction with matter.

Jiva assimilates karmic matter within its own *pradeshas* as fire seeks inflammable material which is lying within its reach. Every part of the soul is filled with karma particles, which, if necessary conditions are fulfilled, adhere to the *jiva* as dust to the body besmeared with oil. Nathmal Tatia describes the association of the Self with the karmic matter as follows:

> Even as a lamp by its temperature draws up the oil with its wick and, after drawing up, converts the oil into its body (viz. glow), exactly so does a soul-lamp, with the attributes of attachment and the like, attract the material aggregates by the wick of its activities and, after attracting, transforms them into karma.[30]

Karma is that finest matter which an individual being attracts to itself by reason of certain impellent forces which are in the individual. It not only attracts but assimilates and this assimilation changes the core of individuality. The Self has the magnetic power to attract the *karmic* particles. Just as a magnet attracts the pieces of iron fillings, and the earth, due to its gravitational force, attracts the upward moving things, and a piece of cloth, when put into water, sucks the water, so an individual being (Self) attracts the *karmic* particles. Therefore, there is a kind of magnetism in the

Self which attracts and assimilates the *karmic* particles. Various kinds of effects are produced in the Self when the particles of *karma* have once entered into it. It may be more appropriate to say that *karmic* matter veils the consciousness of the Self as a dense veil of clouds obstructs the light of the sun. In other words, *karma* covers the essential qualities of the Self as the cloud covers the light of the sun.[31]

Whatever a living being does is followed by the change in the psychophysical apparatus called *karmana-sharira*. This change is of the nature of modifications in the neuro-biological processes of the brain.The material particles that suffer this change on account of the activity of a living being are called karma.[32] Not only the material particles undergo changes because of the passionate activities of the empirical selves but also the mundane souls are imperfect because of its association and conditioning of the particles of *karma*, which are foreign to the nature of the soul, which enter into the soul and cause psychic changes in it. The *karmic* matter produces in the soul certain conditions even as a medical pill given to an individual produces manifold physical and psychic effects.[33] In the state of bondage, the soul is infected with a kind of susceptibility to come into contact with matter. This susceptibility finds expression in the affective states. Through *yoga* (activities of body, mind, and speech), the soul puts into motion the material substrata of its activity, and fine particles of matter are drawn to unite themselves to become karma and enter into union with the *jiva*. The personality of an individual in its embodied existence is determined by his shape, size, colour, constitution, weight, age, family, heredity, genes, etc., which are all the result of *karma*.

Psychic and physical *karma*: In Jainism, *karma* is divided into *dravya* (physical) *karma* and *bhava* (psychic) *karma*. Physical (*dravya*) *karma* comprises *karmic* particles, which attach themselves to the soul and pollute it The embodied soul is associated with, and "stained" with karma since beginningless time. The psychic (*bhava*) *karma* consists primarily of mental states (passions, etc.) arising out of the activity of mind, speech and body or the neuro-biological processes in the brain, which cause vibrations in the

soul. Commenting on the mutual determination and interactive nature of these two types of *karmas*, Nathmal Tatia remarks:

> The soul is ever changing by its own nature and, in the state of worldly existence, this change is determined by the nature of the *karmic* matter that is associated with it. The nature of the associated *karmic* matter (*karma-pudgala*) is determined by the nature of the passions (*kasayas*) of the soul and the nature of the passions is determined by the nature of *karmic* matter This mutual determination has no beginning in time . . The Jainas distinguish between the material *karman* called *dravya karman*, and its spiritual counterpart called *bhava-karma*. The former is also called *avarana* (cover) and the latter *dosa* (defects) The defects are the passions or privations and perversions of the capacities of the soul while the covers are constituted by *karmic* matter that brings about those privations and perversions The material *karman* and its spiritual counterpart are mutually related as cause and effect, each of the other [34]

Bhava-karmas are the psychological states of the Self responsible for the influx and bondage of the karmic matter with the soul The fine matter transformed into karma-matter (*karman-sharira*) in the process of bondage is called *dravya karma* (physical *karma*), which, in turn, affects the mental states. While *dravya-karma* belongs to the body, the psychic (*bhava*) *karma* is immediate to the *jiva*. This division of *karma* provides a psychological base for the karma theory and also makes it stand on a psycho-physical basis for which the Jain theory of karma has been specially credited.[35] The distinction between the physical and the psychic aspects of *karma* is psychologically and neuro-biologically significant, as it presents the interaction of the bodily acticities and the mental ststes. There is no bondage without interaction between spirit and matter; and there is no interaction without bondage. Worldly existence is possible in the relation of identity-cum-difference between the spiritual and the material.

The mutual interaction between the seemingly contradictory substances, *jiva* and *ajiva*, is also made possible because of the

peculiar Jain conception of *sat* (existing reality) or *dravya* (substance) which is characterized by permanency in the midst of change According to Jainism, the Self is not an abstract principle or a metaphysical entity, but "a great objectivity" (*mahartha*) as Kundakunda describes it.[36] It is neither an immutable principle as advocated by the Vedanta, the Samkhya-Yoga, and the Nyaya-Vaisheshika, nor merely a momentarily transmutable series of psychical states as recognized by the Buddhists.

To the Jains, however, *jiva*, like any other substance, is a synthesis of permanence or continuity and change. Mahavira adhered to the common sense view, found no contradiction between permanence and change and his philosophy was free from all absolutism. Interaction between *jiva* and *ajiva* or causal efficiency is neither possible in the case of an absolutely unchanging eternal entity nor in the case of an absolutely momentary entity.[37] According to Jainism, both conscious *jiva* or Self and unconscious matter (*pudgala*) are *sat* or real, and as such are never static or immobile, but always *parinami* or evolvent. But in spite of its constant change or *parinama* "it keeps up its stability or character as an identical substance in and through its changes or *parinamas*".[38] The material substance, called *pudgala*, undergoes modifications, combinations and dissociations. As it has a peculiar process of combination (*pud*) and dissociation (*gala*), it is called *pudgala*.

Concept of dravya: In Jainism, the very term "*dravya*" signifies *dravyatva*, i.e. "that which by nature, flows towards its modes". While preserving its nature, it is said to possess or endowed with qualities or attributes (*guna*) and accompanied by modifications (*paryaya*) (*gunaparyayavaddravyam*).[39] It is thus a *parinami nitya*, as Umasvami or Umasvati puts it, *utpada-vyaya-dhrauvya-yuktam sat*[40] The *sat* or real is characterized by *utpada* or origin and *vyaya* or annihilation. It does not originate out of nothing, nor does it lose its identity of substance in this annihilation, but it always has the third characteristic of *dhrauvya* or stability, for otherwise it will forego its character as a *sat* or real.

The Self (consciousness) is subject to *parinama*, i.e. evolution or modification, because of its association with karmic matter, and accepts the character of its state of evolution. When the Self

identifies itself with the body and the senses, its psychic dispositions or emotional states (*bhava*) are tinged, coloured or conditioned by that identification. The force of karma plays a significant part in this. According to Jainism, the power of distortion (*vibhava shakti*) possessed by both the soul and matter, make the two liable for mutual influence.

According to Jainism, mind and matter interact with one another without losing their own essential qualities. Regarding the affinity between the soul and karma matter, Brahmadeva raises a question and answers it thus: "The pupil asks whether attachment, aversion, etc. are the products of the *jiva* or of the karma." The answer is that while they are primarily or intrinsically the modifications of subjective, mental states resulting from the association or conditioning of karmic matter, they are sometimes said to be "the joint products of the two (*jiva* and karma), like a son born of the contact between a male and a female, and like the particular colour born of the mixture of lime and turmeric" [41] The idea behind this is that the impure modifications of consciousness belong to the soul but it is contaminated and conditioned by the association of karmas; the matter also gets transformed into karmic matter or neural processes because of the conditioning of the subjective, mental states and, thus, the two are mutually related as cause and effect, each of the other The position which Jain philosophy is very careful to safeguard is the mutual non-transformation of the substances of the soul and matter (i.e. a conscious being cannot be reduced to an unconscious entity and vice versa) though they are seen working as conditioning factor of each other's modifications

Nature of interaction: While describing the nature of interaction between *jiva* and karma or mind and matter, we must also take into account the quality known as *agurulaghutva*, which is defined as that property of substances which maintains them as they are, and prevents them from being converted into other things. In virtue of this property of things, the union of different substances results neither in the destruction of an old nor in the creation of a new *substance*, for that would be a miracle, but in the fusion of their elements into a new form [42]

When we speak of the karmic matter, i.e. subtle material particles, entering or drawing into the soul, the "entry" of the karma particles into the soul is metaphorical; the material particles, capable of becoming *karma* and situated everywhere, are merely converted into the different types of karma by the soul[43] This aspect is explained and clarified by Akalanka in the *Tattvartha Rajavartika*. He states that from the *vyavahara* (other, external cause) point of view, *karma* is the modification or transformation of the material objects caused by the Self and also at the same time it is the transformation of the Self caused by the material objects. But from the *nishchaya* (internal cause, inner aspect of a substance) point of view, [psychic or *bhava*] *karma* is the transformation of the Self through the Self, which is caused by the subsidence-cum-destruction of its energy and knowledge-obscuring nature, and [physical or *dravya*] *karma* is the transformation of the material objects through the material objects.[44]

Discussing the relation between the mental states of the Self and the conditions or states of karmic-matter, the Jains make a distinction between a primary, intrinsic or substantial cause (*upadana karana*) and an extrinsic, alien, subsidiary or auxiliary cause (*nimitta karana*). This means that while consciousness is the essential, intrinsic, substantial cause (*upadana karana*) of psychic (*bhava*) karma or karmic thought, the emotional states of attachment, desire, etc.; these emotional states or psychic dispositions are conditioned by physical/material (*dravya*) processes in the brain, which act as extrinsic condition or auxiliary cause (*nimitta karana*) of those subjective, mental states and changes in psychic dispositions. Likewise, the karmic matter or neural processes in the brain are the essential, primary, substantial cause of the changes in the physical conditions of cerebral processes in the brain, and yet these neural processes, brain states or karma, in turn, are conditioned by the mental states, which act as auxiliary or subsidiary cause in the karmic matter or physical conditions. This seems to suggest some sort of neural correlates of consciousness as well as mental corelates of neuro-biological processes, i.e. a kind of two-way psycho-physical causal interaction, working in both directions. In this causal interaction, the mental states (*bhava karma*)

and neurobiological processes (called *dravya karma* in Jaina terminology) are mutually related as cause and effect, each of the other, in the extrinsic, auxiliary or secondary capacity.

Concept of *nimitta karana*: But since soul or consciousness is the essential cause of subjective mental states and neurobiological processes or karmic matter is the essential cause of cerebral processes or karmic matter, changes in each case form an independent series; and yet the two series are corresponding and interrelated[45] — mental states and karmic material or cerebral processes are mutually related as cause and effect each of the other, in extrinsic, auxiliary, secondary capacity of *nimitta-naimittik sambandh*, i.e the relationship of each being conditioned, affected or influenced indirectly by the extrinsic, auxiliary or secondary cause (*nimitta karana*) of the other and not in the sense of direct, intrinsic, primary cause and effect, i.e. *karya-karan sambandh*

Change in the subjective, emotional state is distinctly psychic change and as a mental fact it is determined by the nature of consciousness and linked to the antecedent or preceding mental state, event or condition And the change in the karmic matter or cerebral processes in the brain is, likewise, determined by the antecedent physical conditions or neuro-biological processes. In this way, Jain dualism explains the causal relation or interaction between *jiva* (self) and matter and neural processes in the brain without in any way violating the principles of psychology, as enunciated by William James, the father of modern psychology, or the laws of physical theory.

According to William James, "the stream of thought of consciousness, or of subjective life" reflects the twin aspects of the continuous character of consciousness:

> First, when there is a time gap, the consciousness that follows relates itself to the one before it as if they belonged to one and the same self. Second, when there are shifts in the quality of consciousness from one moment to another they are never absolutely abrupt because no current psychological event takes place in a vacuum without some reference to the preceding events.[46]

And as physical changes in the cerebral processes are determined by antecedent physical conditions, Jaina psycho-physical causal interaction of *nimitta-naimittika* type does not come into conflict with the physical theory that every physical event is linked with an antecedent physical event. This assumption preempts any possiblity that a mental act can cause a physical event, unless the mental act itself is presumed in some sense to be physical.

In the scheme of Jaina causal interaction between mind and matter, matter does not and cannot take the form of mental state or get transformed into a conscious entity, nor the mind undergo a physical change, i.e. become material event. However, as Jaina dualism does state that the mental states and brain states, though distinct events or processes and independent series, are inter-related as indirect, auxiliary cause (*nimitta karan*) and effect, each of the other, it "seems to suggest a kind of psycho-physical parallelism". But this parallelism, Prof. A. Chakravarti observes, is not "merely the temporal correspondence of the two series. The parallelism is transcended and reconciled by the doctrine of *Nimitta Karta*,"[47], i.e. *nimitta karana* (each one acting as an extrinsic, indirect, auxiliary or subsidiary cause of the other).

While Jainism recognizes a sharp distinction between thinking thing (*jiva*) and unthinking thing (*pudgala* or matter), as is associated with Cartesian dualism and yet the two are related by a peculiar conception of causal relation. The unthinking thing may be *nimitta karana* (extrinsic, auxiliary cause) or conditioning factor of the thinking thing or mental states and conversely the thinking thing or psychic dispositions may be the *nimitta karana* of the other (the unthinking thing or physical, cerebral processes), though certainly one cannot be the determining, direct cause or the *upadana karana* (primary, intrinsic, substantial cause) of the other.[48] The words "may be" *nimitta karana* (extrinsic, indirect, auxiliary cause), means that it acts merely as a conditioning factor but not as direct, intrinsic, substantial cause or the determining factor — all these leave sufficient scope for intentionality and free will or freedom of action for consciousness and its *upayoga* (conscious attentiveness) while establishing causal interaction between mental states and physical conditions or brain activity.

While Jain dualism explains, thus, the existence of causal relationship between mind and matter, Cartesian dualism has no answer to the question of how the unextended mental substance and extended physical substance can causally interact with one another. Again, Epiphenomenalism, which holds the view that physical states can cause mental states, but that the mind cannot affect the body as mental events are mere by-products of brain activity (implying thereby that there is only one way psycho-physical action, i.e. from the physical to the mental), is also unable to explain how the states of an extended substance can affect the states of an unextended mental susbtance[49]

Theories of Parallelism

Although Jaina concept of causal relationship of two independent series of changes in the mental states and brain activity seems to suggest a kind of psycho-physical parallelism, this parallelism is quite different from other parallelist theories, including those of Leibniz and Malebranche. These versions of parallelism reject the possibility of psycho-physical interaction, and espouse the view that mental and physical processes run parallel, in that types of mental phenomena co-occur with certain types of physical phenomena without influencing or conditioning of each other in any way, i.e the co-occurences never involving causal interactions of any kind. In these versions, the parallels hold because of God's creation. Liebniz's parallelism is pre-established harmony which postulates that mind and body are like two perfectly synchronised but unconnected clocks, "each with its own mechanism but in constant and uniform co-relation with the other Unfortunately, the analogy does not hold very well for the mind does not seem to have the kind of internal mechanism that would account for any precise sequence of its successive states, and without such a mechanism it would be implausible to expect a constant but non-causal correlation between those states and states of the body".[50]

Malebranche is associated with Occasionalism, according to which only God, through his continuous activities, causes things

to happen: non-divine phenomena never cause anything. Occasionalism differs from pre-established harmony in holding that God is continually engaged in acts of creation; each moment creating a world anew, in such a way that co-relations hold.

Both brands of parallelism face formidable difficulties First, both rest on highly contentious, obscure theological hypotheses The contention that God exists and the Creation stories in question require extensive defense and explanation. God's relationship to the world is quite mysterious.. . "Second, since parallelism denies the possibility of psychic interaction, its proponents must offer alternatives to the causal theory of perception and the causal theory of action or else deny that we can perceive and that we can act intentionally. Third, since parallelism rejects intra-mental causation, it must either deny that reasoning is possible or explain how it is possible without causal connections betwen thoughts. Fourth, since parallelism rejects physical transactions, it is hard to see how it can allow, e.g., that one physical thing ever moves another; for that would require causing a change in location." [Since all] these weighty difficulties are ultimately insurmountable these versions of parallelism "have been abandoned".[51]

In contrast, Jain dualism presents a peculiar kind of psycho-physical relationship, a dynamic parallelism between the inner and the outer, which does not deny the possibility of psycho-physical interaction, unopposed to causal interaction between mind and matter, which removes the difficulties of the above-mentioned parallelist theories, is devoid of mysterious, divine intervention in the co-occurences between mental and physical phenomena, and yet preserves the independence of the two distinct entities without disturbing or affecting the freedom of action of each in their respective intra-psychic and intra-physical activities.

Seven Fundamental Principles of Life

Based on the interaction of Self or mind and matter, Jainism conceives of seven fundamental principles (*tattvas*) of life. These are animate beings (*jiva*), inanimate or matter (*ajiva*), influx of material karman particles and the accompanying psychic

negativities and impurities into the soul (*asrava*), bondage (*bandha*) or association of Self with those impurities and karmic matter, stopping of influx of fresh impurities and karmic matter (*samvara*), eradication or dissociation of the already accumulated impurities and karmic matter (*nirjara*) and total absence of impurities and karmic matter, i e liberation from all kinds of material or physical (*dravya*) and psychic or mental (*bhava*) karmic impurities and negativities (*moksha*) These principles of life are called fundamental principles because peace, happiness, and social well-being depend on the correct understanding of these principles. A discriminating insight (*samyak-darshan*) is necessary to understand the true nature of Self, its interaction with karmic matter and the reality of its present psycho-physical state of embodied existence so that the *jiva* can be on guard against the delusion or infatuation of identifying the Self with the body and the senses. The Self should also be aware of the causes of the influx of the karmic matter (*asrava*) and the karmic bondage (*bandha*), in which passions play a significant role, so that it can practise moral and spiritual discipline, including self-restraint, compassion, austerities, etc. which will facilitate *samvara*, *nirjara*, and *moksha* (liberation).

General Nature of *Jiva*

According to Jainism, Consciousness or knowledge is the essential and distinguishing feature, characteristic or nature of *Jiva*, which is intrinsically associated with the Self. It is not an epiphenomenon of matter, as the materialists or the votaries of the Charvaka system assert Consciousness is also not an adventitious attribute, as the Nyaya-Vaisheshika and the Purva-Mimamsa schools of thought contend They maintain that *jnana* or knowing capacity is not the nature of soul. It is an accidental and adventitious quality generated in the soul on account of its contact with body, mind and sense organs. The knowing capacity or *jnana* is, thus, considered to be distinct from the soul and is said to be brought in association with the soul or *jivatma* by combination (*samavaya*); then the soul becomes the knower. In

other words, the quality of consciousness (*chetana*) and soul substance (*atmadravya*) are two different entities occasionally or accidentally brought together by extraneous circumstances. Since this view would reduce the soul to a non-thinking entity, it is rejected by Jainism

The Self is endowed with the characteristic of *upayoga* (psychic attention, function, use or manifestation of consciousness). This *upayoga* is said to be two-fold *darshan* (intuition) and *jnana* (knowledge). These two attributes or faculties are inseparable from *jiva* and always present in consciousness; they are its nature. There can be no *Jiva* without these two attributes; similarly these faculties cannot exist apart from the Self. The Nyaya-Vaisheshika contention that these faculties are adventitious and acquired is rejected in Jainism as the qualities cannot be conceived to exist apart from the substance, i.e. the *Jiva* in this case.[52]

Thus, the intrinsic attribute of Consciousness (*chetana*) with its psychic characteristics or properties of intuition, knowing, feeling, and activity persist or continue to exist and reside in the soul even in the liberated state, shining in their full effulgence as infinite vision, infinite knowledge, infinite bliss or happiness and infinite vigour (*ananta chatushtaya*) and is not extinguished or destroyed.

Nature and Characteristics of the Embodied Self

Taking a comprehensive view of the reality of Self, Jainism considers it from both intrinsic or substantial (*shuddha* or *dravyarthika naya*) and the empirical, external, or modification (*vyavahara* or *paryayarthika naya*) points of view. From the substantial point of view, the nature of Self is pure consciousness. It is represented by its unadulterated, unconditioned, pure state, while the *vyavahara* viewpoint describes the nature of the Self in its embodied, conditioned, corrupted form. The empirical Self is potentially pure Self and the relation between the two is that of identity-cum-difference. From the empirical point of view, *jiva* lives and exists because of the ten life principles, or vitalities (*pranas*), viz. five senses, three bio-energies of body, mind and speech, age or life duration and respiration.

Thus, *Jiva* or embodied Self is said to be a living organism consisting of incorporeal (*amurta*) consciousness and mind, body and senses. This empirical Self has following attributes or characteristics:

1. Life, i.e. living with ten life principles
2. *Chetana* or consciousness, i.e. the ordinary finite consciousness which is associated with will and emotion, viz. acting and enjoying
3. *Upayoga*, i.e. psychic attention, function, manifestation or attentiveness of consciousness, having two modes of intuition (*darshan*) and knowledge (*jnana*). If we are not able at times to hear someone even if the sound waves impinged on the ear, it is because our consciousness was not attentive to it. This attention is essential to any kind of intutive awareness (*darshan*) or knowledge. Thus, *upayoga* is also a distinguishing characteristic between the living and non-living
4. He is the architect of his own life (*prabhu*).
5. He is the doer (*karta*) of his own karmas, both physical and mental
6. He is the enjoyer (*bhokta*) of the fruits of his own karmas.
7. Being embodied, he may be said to be of the same dimensions as the body (*dehmatra*)
8. *Amurta*, i.e. incorporeal, being spiritual in nature. and
9. He is *karma samyuktah*, i.e. associated or stained with the karmas; he is born with karmas, being a *samsari Jiva*.[53]

Of the above nine attributes, the first three have been discussed earlier The Self is the Lord or architect of his own destiny. He is not to be imagined merely as a drift wood carried up and down by the waves in the Ocean of *samsara*. That would make him helpless in the hands of extrinsic *karmic* forces. He is neither helpless nor a slave of the karmic forces. He is the Creator, the karmas themselves owe their existence to his will. Hence, he is his own Lord whether he treads the path of righteousness or chooses the course of unwholesome activities. *Atma* is his own maker and

Lord[54] The Self is the doer and undoer of his own misery and happiness, his own friend and foe, according as he acts well or badly.[55] The Self cannot shirk his responsibility in the matter as he has to bear the consequences of his actions. Even the everlasting bliss is acquired by the Self through his own efforts While others can provide inspiration and guidance, they have no role or responsibility whatsoever for our bondage or liberation. Thus, Jainism lays great emphasis on self-reliance.

That which has inborn and natural feelings and activity is *Jiva* (the Self). According to Jainism, the *Jiva* is an active agent (*karta*); he is also the real enjoyer (*bhokta*) of the fruits of his own actions. If he is not an agent of actions, then it will not suffer from the demerits of its evil actions And if he is not to suffer the consequences of his actions, there will be no need of moral and spiritual discipline and the quest for liberation Because the Self *itself* suffers from the demerits or bad actions and reaps the fruit of the merit of good actions, he is the enjoyer (*bhokta*). As such, he experiences happiness or misery arising out of them. We cannot hold that the responsibility of doing actions lies with some person and the obligation of facing their fruits lies with some other individual.

The two attributes of *karta* and *bhokta* of *Jiva* (Self) in Jainism are in marked contrast to those of the Samkhya system of thought which holds that *purusha* (soul) is static and inactive entity devoid of consciousness and enjoyment According to this school of philosophy, the *purusha* is merely a silent and passive spectator and is enjoyer in an indirect manner, i.e through *buddhi* (intellect) The Jains say that material *buddhi* cannot enjoy anything. Activity and enjoyment, i.e the feelings of pleasure and pain, are the functions of conscious (*chetan*) substance, and not of any *jada* (unconscious) entity.

The emododied soul is equal in extent to its body, i.e. it has the same dimensions as the body in which it resides It is coextensive with the bodies that it might happen to occupy at different times in different births Belief in the variable size of the *jiva* in its empirical condition is, indeed, one of the unique features of the Jain conception of soul; for example, the soul of

an elephant is large, while the soul of an ant is small. The soul is capable of expansion and contraction according to the dimensions of the physical body with which it is associated for the time being. In this respect it resembles a lamp, which, though remaining the same, illumines the whole of the space enclosed in a small or big room in which it happens to be placed.[56]

The Jain doctrine that the Self is coextensive with the body appears to anticipate the modern somatic philosophers such as Merleau-Ponty, Gabriel Marcel, and Michael Polanyi. However, unlike the Jain contention that the body can have only physical qualities, these somatic philosophers hold the opinion that the body is constitutive of the emotions, which seems contrary to common experience. The Samkhya position is untenable because in its view "*prakrti* carries both psychological and physical qualities," while the *purusha* (self) remains "totally isolated,"[57] because its involvement in matter is illusory[58] Jainism believes that the Self (*Jiva*) is actually contaminated by karmic matter in its worldly existence.

The next characteristic of the Self is *amurta* or incorporeality, i.e formless or immaterial. This characteristic applies in toto to the disembodied liberated souls (*Siddha*), who do not have the ten life principles, are devoid of karmas, and are endowed with pure consciousness. In the embodied existence, however, the Self is ordinarily associated with the karmas (*karma-samyukta*) and as such have physical characteristics (*murtatva*), i.e. the body, the sense organs, etc.

Classification of Selves

Jainism rejects the Vedantic notion of one absolute Self (*Brahman* or *atman*) and believes in the plurality of selves. In their embodied existence, we find an infinite number of selves, which not only have distinct physical bodies, organisms or structures but also differ in their mental or psychological phenomena, such as sensations, perceptions, thinking, etc. These selves in the world can be viewed from different points of view and classified in several ways

From the intrinsic or substantial point of view, consciousness is the essence or the distinguishing characteristic of *jiva* or the Self, which continues throughout the journey of soul's existence even in the liberated state. From the empirical point of view, however, *jiva* lives in the world by the ten life principles or vitalities (*pranas*), viz five senses, three bio-energies of body, mind and speech, age or life-span, and respiration It is worth noting that in Jainism the mind cannot be equated with the Self or soul. It is only one of the ten life principles or vitalities, and none of them is able to function without the existence of consciousness. Thus, the real distinguishing feature between the Self and the non-Self, living and non-living, is consciousness. Accordingly, *jiva* or Self is divided into two braod categories, the *samsari* (leading a worldly existence) and *mukta* (the emancipated or liberated Self).

The Self is also divided in three categories, viz. *bahiratma* (Exterior Self), *antaratma* (Interior Self), and *Paramatma* (pure or supreme Self). The Exterior Self identifies itself with the body and external belongings and remains engrossed in the gratification of the senses. The Interior Self is imbued with discriminative insight or enlightened vision (*samyak-darshan*), practises self-control, compassion, righteousness, detachment, etc and is on the path of liberation. The Pure Self or the Supreme Soul is pure and perfect, free from enslaving desires and passions, the impurities and distortions of karma, and is endowed with infinite knowledge, infinite bliss, etc

Samsari Jivas can be grouped according to their stage of evolution (i.e. according to their state of purity from *karmas*) as evidenced by the number of senses possessed by them. Thus, we have the following five categories:

One-sensed *Jivas* (also called *Sthavara*, i.e. immobile) like vegetation or bacteria. These possess the sense of touch only.

Two-sensed *Jivas* like worms, oysters, conches, etc., possessing senses of touch and taste.

Three-sensed *Jivas* like ants, bugs, etc. possessing senses of touch, taste, and smell.

Four-sensed *Jivas* like flies, bees, etc., possessing senses

of touch, taste, smell and sight

Five-sensed *Jivas* cover bigger forms of life like men, birds, beasts, *devas*, etc , and they possess all the five senses of touch, taste, smell, sight and hearing, This class of *Jivas* also possess mind except in few cases

Jivas possessing two or more senses are known as *trasa* (mobile).

It is only in the five-sensed life with mind that one can make deliberate and sustained efforts to liberate itself completely and attain the divine status [59] That is why four things are considered rare or most difficult to obtain in Jainism. These are. (1) *manusattam* or *manushyatva*, i e human birth inclined towards self-effort, (2) *shruti*, i e. knowledge of truth leading to righteousness, forgiveness and non-violence, (3) *shraddha* or *samyak-darshan*, i e enlightened vision, right attitude, and balanced perspective, and (4) *samyam* (self-control), i.e being on guard against enslaving desires and controlling one's senses and passions [60]

Some facts of biological interest seem to have been foreshadowed in the Jaina doctrine of the *jiva*. For instance, the Jains believed in the existence of minute one-sensed animalcules in the air and water, the microscopic organisms of modern biology will be found to be similar to these one-sensed living beings of the Jains The Jaina theory of the vegetables having life and a sensing power akin to touch, has support from modern biological investigations.[61]

The different classes of *samsari jivas* may again be divided into *paryapta* (completely developed) and *aparyapata* (incompletely developed). Although the newly born Self is incomplete, it has the capacity to become complete in assimilation, body, senses, respiration, speech and mind. The completion of the capacity to develop these six characteristics makes the six *paryaptis* (developableness). The selves which have the capacity of completely developing instantly the characteristics of the body, including mental and physical organs of the senses, which they are going to assume in the course of rebirth are called *paryapta*.

The selves which do not have the aforesaid capacity are called *aparyapta*[62] The concept of *paryapta* and *aparyapta* is probably meant to explain abnormalities and deformities in the living beings.

Employing numerical description from one to ten, Kundakunda gives a ten-fold classification of living beings (*Jivas*) as follows:

> When all *Jivas* are looked at from their essential characteristics they are substantially one. From the point of *upadhis* they may be said to be of two classes the perfect and the imperfect. They have three primary qualities. The three characteristics may be three aspects of consciousness: knowledge, will and emotion, or may be the three jewels: *darshan*, *jnana* and *charitra*; or may be the three characteristics of *dravya* in general: permanence through birth and death; or may refer to three forms of existences, *substance*, *qualities* and *modes*. *Jiva* is again said to be subject to four *gatis*. [animals; human beings, gods and residents of hell]. He is marked again by the five primary emotional states which are brought about by the five different changes of Karmic matter. 'Six' denotes the six directions of the world along which there may be possible movements for *jiva*. 'Seven' denotes the seven-fold predication applicable to *jiva*. These are the seven prepositions forming the *saptabhangi*; eight denotes the eight characteristics of *jiva*. *Samsari jiva* has the eight *karmas*, such as *jnanavarana*, *darshanavarana*, *mohaniya*, etc. the perfect *Jiva* has the eight infinite *gunas* [attributes] such as *ananta jnana*, *ananta darshan*, *ananta virya*, *ananta sukha*, etc. 'Nine' denotes the nine *padarthas* generated by *jiva* in conjunction with matter. These are *jiva*, *ajiva*, *papa* (demerit), *punya* (merit), *asrava*, *samvara*, *nirjara*, *bandha*, and *moksha*. 'Ten' denotes the 10 states of existence. The ten states are the (1) liberated and (9) the unliberated nine, which are five *ekendriya* (one-sensed) *jivas* (*prithvikayika*, *apkayika* (aquatic); *tejaskayika*, (fire-borne), *vayukayika* (air-borne) and *vanaspatikayika* (vegetation), and *Jivas* with two, three, four and five sense organs respectively.[63]

NOTES

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33 *Karmagrantha*, II, 686, *Tattvarthsutra*, VIII 25 Quoted in T G Kalghatgi, *Jaina View of Life* (Sholapur, 1984), p. 117
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3

Instincts, Emotions and Passions

Consciousness (*chetana*) is the essential characteristic of the Self or soul, but the *jiva* (Self) lives by the ten *pranas* (life principles or vitalities), viz. five *indriyas* (five senses), three *bala* (bio-energies of body, mind and speech), *ayu* (life-span) and respiration. Without consciousness, however, these life principles or vitalities remain inactive or lifeless The life force or *pranas* refer to psycho-physical factors of the organism This *prana-shakti*, i.e. bio-energy, life force or vitality, is variously called by different writers as "*horme*," the Greek word meaning vital impulse, drive, or urge to action, by William McDougall, "will-to-live" by Schopenhauer, "élan vital" by Henri Bergson, and "*libido*" by C. G. Jung. Psychologists call it "*conation*" and give the name "*conative process*" to any train of conscious activity which is dominated by such a drive. This life force, *horme* or internal drive, T. P. Nunn states, is the basis of activity that differentiates the living being from pure mechanical processes, dead inert matter.[1]

According to Jainism, of the ten *pranas*, the lowest creature has four *pranas*, viz. body, sense of touch, life-span, and respiration. With the increase in the number of senses and higher stage of development or evolution of the structure of mind (that is *dravya*

manas or material/physical mind), we also have a higher level of consciousness or functional capacities of the mind (*bhava manas* or psychic mind) In birds, for instance, sight and smell and the nervous system are well developed, but in mammals we find a more developed nervous system and a higher degree of the qualitative discrimination of smell. As we go higher in scale of life, we witness still more developed nervous system and brain structure as well as greater degree of adaptation which may be called intelligence [2] The development of the functional capacities, such as thinking, etc , of the psychic mind (*bhava manas*) depend to a great extent on the development of the mental structure (*dravya manas*) [3]

The Jains divide living beings according to the stage of evolution as evidenced by the number of senses and development of mental structure, i.e physical mind A number of living beings are said to be *amanaska* (without mind or having least developed physical mind) or *asamjna*, i e partially instinctive, while others are considered to be *samanaska* (having developed mind) or *samjna*, i e fully instinctive conative Since the physical mind is not developed in the lower level of animals, their activity is merely habitually instinctive and irrational, even though the psychic mind is not completely absent. The Jain concept of the evolution of senses, life forces or vitalities and mental structure is, thus, of great biological and psychological significance

Instinct, William McDougall observes, is of fundamental importance because human behaviour is built upon a basis of innate tendencies which are in all essentials very similar to the instinctive tendencies of animals Instinct, he says, is "native or inborn capacity for purposive action," while intelligence is the capacity to improve upon native tendency in the light of past experience.[4] The return of the solitary wasp to its nest involves on a great scale the application of past experience to the guidance of present action and may be deemed to be highly intelligent behaviour, and yet the intelligence is very strictly limited in its range and scope; it is intelligence in bondage to instinct. Intelligence here serves instinct, and its service is essential, without it instinct would be of no avail

William McDougall defines instinct "as an innate psycho-physical disposition which determines the organism to perceive (to pay attention to) any object of a certain class, and to experience in its presence a certain emotional excitement and an impulse to action which find expression in a specific mode of behaviour in relation to that object."[5]

Enumeration of Instincts

Instincts are the innate and natural tendencies or inherited, inborn part of human nature of the embodied self. They play a significant role in our life, affecting our conduct and behaviour. However, they should not be confused with mere motor mechanisms. According to Jainism, there are four primary instincts, viz. *bhaya* (instinct of fear, self-preservation, avoiding danger to life), *ahara* (instinct of food or food-seeking), *maithun* (instinct of sex, copulation, mating, or reproduction), and *parigraha* (possessive or acquisitive instinct). Actual survival of a living being hinges on its ability to find food and avoid danger or enemies. The instinct of self-preservation is the main motive force of an organism's behaviour. All the senses, particularly sight or vision and audition, are important for protection as they warn against the impending dangers. The lower animals are far more dependent on their acute sense of smell than we are.

That these instincts are innate in embodied existence is quite apparent from the fundamental motives or wants present at birth. A child has a habit of brandishing his thumb in the air whenever someone shakes his rattle; he also has the habit of sucking his thumb.[6] All the four basic instincts have their internal and external causes. The internal cause for the instinct of food is the *vedaniya* (feeling-producing, i.e. feeling of pleasure or pain) *karma*, while conduct-deluding (*charitra mohaniya*) *karma* is the internal cause of the rest of the instincts and passions.

Although these instincts are primarily the product or the effect of these *karmas*, they are generally activated by external situations and circumstances and accompanied by changes in physical posture or gesture and facial or vocal expression. The instincts are

intimately connected with our feelings and emotions as well as with the functioning of our physique, nervous system and the mental structure The endocrine system plays a very significant role in this. The endocrine glands not only regulate the body functions through chemical regulators or messengers called hormones but these hormones also exert profound influence on the mental states, emotions, and behavioural patterns of an individual They are primary movers in generating all the instincts, urges, passions, and emotions in man. For instance, increased secretion in the Adrenaline gland is the manifestation of fight or flight syndrome. Marked deficiency of the thyroid gland (in the neck) leads to or causes slow, torpid, inactive personality; such a person is not only inactive and emotionally sluggish, but is also physically and intellectually stunted [7]

Fear or the instinct of self-preservation is the most powerful impulse and the most common negative emotion It is universal and haunts us all It drains away our physical and mental energy and is a great stumbling block to progress. Fear is, in fact, at the base of all human degradation Fear is not an abstraction. It exists always in relation to something. That something could be apparent or in our sub-conscious mind. But its relational aspect cannot be ruled out. New researches in genetics have revealed that almost half of the body's fear conditioning appears to be inherited.[8]

The Jain texts speak of seven kinds of fear, viz. fear of (1) death, (2) ailment, pain or suffering; (3) loss of reputation, i.e. dishonour and shame, (4) injury to wife and children, (5) loss of wealth, (6) helplessness or accidental fear, and (7) anxiety about the other world. Fear can also be of failure in examination, fear of the unfamiliar or unknown, a ghost, loss in trade or business, etc; it could be of any other thing Fear begets anxiety and leads to doubt and indecisiveness This "danger instinct" accounts for aggressiveness, immobility, and even collapse with tremor. Fear hampers initiative, suppresses skill, strangles ingenuity, and in the process curbs our natural inclination to march in the direction of moral and spiritual discipline. Fear keeps us in a constant state of agitation and turmoil; it gives birth to mental weakness, which results in constant stress and strain, and brings misery in its train

It is for these reasons that Samantabhadra has vividly described the pitiable condition of the ignorant mortal, lacking in discriminative insight by stating that he is never at peace with himself, and always miserable due to *bhaya-kama-vashyo*[9] In other words, he is enmeshed in two contradictory thought processes, fear and desire or lust — fear of various kinds, including death, and desire of seeking his well-being by sense gratification. He is unnecessarily afraid of death, when there is no escaping from it, while he endlessly and mistakenly strives to seek his welfare in enslaving desires, sensual pleasures and passions.

Sex is also a very powerful instinct and obviously stimulates people Because of its widespread appeal, it is being extensively used in marketing, advertisement, films, TV serials, and sexy commercials. Sex, as we all know, was at the very centre of Sigmund Freud's whole psychology. Like sex, craving for delicacies, though based on natural instinct of food-appetite, has not only led in this age of consumerism to the mushrooming of restaurants and hotels, but also to unnatural cravings and perverse indulgences such as cigarettes, tobacco, cocaine or opium, even drugs, which always tend to disturb the normal appetite.

The acquisitive or "pack-rat instinct" is also a strong force. That is why cupboards of most of us are full of clothes and drawers and shelves packed with rarely used items Many times we even forget what we have, until chance turns things up again Why do we keep what we keep? The possessive behaviour, even defensive possessiveness, is instinctive and is certainly closely allied with hoarding. This penchant for possessiveness pervades one's whole life, so much so that in many cases the possessions are possessing the possessor; they control you more than you control them.[10] Possessiveness and greed are the main causes which create tension in the life of an individual and also in the society at large. Hence, one should limit his possessions and desires.

We must view these primary instincts in their proper perspective. Self-preservation is the law of nature and no moral code will ever defy it. Sex is a biological necessity, though it needs to be regulated on grounds of individual health and happiness, public health and social welfare. Celibacy can at best be practised

by only a handful of persons. Nothing that will extinguish human stock can be regarded as either moral or normal. A puritan who renounces altogether sex and recreations of life is not necessarily more moral than one who has them in moderation. One should not lose sight of real elements that constitute character.

A proper diet is also most essential for the upkeep of the body, though one has to be on guard as regards its quality and quantity lest obesity, etc sap our energy and make us diseased. Besides food, we also need clothes to wear, a house to live in and a certain degree of possessions, though there should be limits to our wants and material possessions in the interest of our own peace and happiness as well as social well-being. A complete denial of legitimate satisfaction to human instincts is obviously impossible of achievement. Besides, morality to be effective must not put undue strain on the powerful instincts.[11]

Although the instincts are potent forces and exert a great deal of influence on our behaviour and conduct, man is not a slave in the hands of the instincts. As they are the outcome of the karmas, they can be trained, modified and even eradicated, i.e sublimated, like the karmas. We have instances of persons, especially saints, remaining celibate or bachelor throughout their lives, subduing their appetite, remaining fearless in the face of calamity and not only limiting their possessions but also being completely possessionless (*aparigrahi*).

Since the four primary instincts give rise to *kashaya*, i.e. passions (anger, pride, deceit, and greed) and *no-kashaya*, i.e quasi-passions (the propensities that inspire or cause the emergence and increase of excitement or passions), Jain texts often include these passions in their list of instincts. The instincts are even considered passions, though with different reference and emphasis. Thus, *Shatkhandagama* includes food instinct into *rati* (quasi-passion of love); sex instinct into three types of sex quasi-passion; fear instinct into fear quasi-passion; and acquisitive instinct into greed.[12] *Prajnapana Pada* gives a list of ten instincts, which includes four basic instincts, four passions, plus *ogha* (collective instinct) and *loka* (the instinct of individual following tradition or doing what others are saying or doing). In some other texts, the

list of ten instincts is further expanded to include certain quasi-passions, viz. *rati* (being pleased, liking, indulgence or attachment to a thing), *arati* (being displeased, dislike, dissatisfaction or aversion), *shoka* (sorrow, grief or mourning), *jugupsa* (disgust) and *hasya* (laughter). Besides these, some also include *moha* (delusion or infatuation) and *dharma* (religiosity or righteousness).[13]

William McDougall, an eminent psychologist, has mentioned fourteen instincts, viz., (1) of escape; (2) food-seeking, (3) mating; (4) acquisitive; (5) combat, pugnacity or anger; (6) assertion or pride; (7) parental; (8) appeal or distress; (9) repulsion or disgust; (10) laughter; (11) social or gregarious, (12) curiosity; (13) submission; and (14) construction.[14] Of these the first four are the primary instincts of the Jains; the next two are passions, (the fourth can also be considered as the chief cause that produces greed, while the rise of deceit may be ascribed either to first or the thirteenth propensity); the seventh may be considered *rati* or as part of sex instinct; eighth, ninth and tenth are equivalents of quasi-passions of *shok*, *jugupsa*, and *hasya*, eleventh may be said to be similar to *ogha* instinct, twelfth and thirteenth are related to the basic instinct of fear, survival or self-preservation; while the last one, the fourteenth instinct, can be included in the acquisitive instinct.

Instincts and Emotions

Are emotions and instinct two distinct principles of actions; impulsive powers of two different orders? Common sense hardly seems to think so; for in some instances it seems to identify an instinct with an emotion, by giving them the same name; notably in the cases of fear, curiosity, and disgust. The human emotions may be regarded as clues to the instinctive impulses, or indicators of the motives at work in us. The instinctive activity is accompanied by some emotional excitement and vice versa.[15]

One cannot justifiably assert that animals are guided only by instincts and man by reason alone. While it may not be denied that animals are guided in the main by instinct, the important part played by instinct in human life cannot be ignored or minimized.

Intelligence, McDougall points out, cooperates so beautifully with Instinct, remedying its defects and supplementing its inefficiencies, widening its scope and range of application; and how, as we approach Man in the animal scale, the evidence of this supplementing of Instinct by Intelligence and of their harmonious cooperation becomes ever clearer and stronger.[16] Thus, the human behaviour or conduct can best be explained and understood on the basis of combination and mixture of instincts, emotions and intelligence, as McDougall seems to suggest, or the three aspects of consciousness (conative, affective, and cognitive) as Jainism asserts.

Three aspects of consciousness

Consciousness, which is the essential characteristic of the self, can be considered in its three-fold aspects. (1) *karmaphala chetana*, (experiencing merely the fruits of one's past karma), i.e the passive experience of agreeable and disagreeable phenomena, experienced mainly by one-sensed *jivas* This is the result of the identification of consciousness with the enjoyment of pleasure and pain; (2) *karma chetana* (consciousness of one's own activities), i.e. the consciousness of one's own instincts or purposive activity, experiencing the conative activity in addition to feeling of pleasure and pain, or the auspicious and auspicious psychic state of consciousness; and (3) *jnana chetana* (knowledge consciousness), which enables a person to make clear distinction between Self and other, i.e. the psychical state of higher consciousness, associated with or rather leading to pure and enlightened knowledge [17]

The first two states of experience relate to *samsari Jiva* (embodied or emprical Self), for they have reference to karma; whereas the third has reference to enlightened persons and to pure *chetan svabhava*, i.e. the full-fledged and legitimate manifestation of the innate nature of pure consciousness, which is associated with the perfect beings, such as *arhat* (enlightened souls) or *siddha* (disembodied liberated souls). The implicit recognition of the three different aspects of consciousness, feeling, activity and knowledge in Jainism, is, indeed, very significant from

the point of modern psychology.

All fixed organisms like plants experience merely feeling, but the moving ones, the animals have besides feeling, conative activity Whereas those that transcend physical constraints, sensual attractions, passions and delusion experience pure and enlightened knowledge. Plants are fixed and incapable of movement, and can therefore only suffer the environmental changes. They can only feel the mechanical and climatic stimuli around. The moving organisms because of their movement are capable of experiencing their own activity. In their experience then there is besides feeling, the consciousness of activity, whereas to experience pure consciousness there must be enlightened vision or complete absence of physical and organic conditions Such a being is certainly the *Mukta Jiva* (the Liberated Self)

After the wonderful discoveries of Jagdish Chandra Bose with reference of plant life, it is not necessary to defend the proposition that plants, are capable of feeling. Western science, though it recognized the organic nature of plants, was very much reluctant to admit the correlative organic characteristic of feeling in plants. This is only another facet of the Cartesian prejudice with reference to plants and animals. Descrates was responsible for the view that animals were skillfully created automata or machines. Charles Darwin gave a death blow to this philosophical superstition; and Bose did the same service to the plant world and thereby distinctly established the fundamental unity of the organic world.[18]

The three aspects or faculties of consciousness — conative, affective, and cognitive — are interrelated and inter-active. They need to be synergised in order to lead a happy, peaceful, and contented life They cannot be segregated or separated into water-tight compartments. Conative experience, which is the felt impulse to action and a mental effort, not bodily effort, takes the forms of mere craving for some undefined goal, of definitely directed desire, of conflict of desires, of resolving, choosing, willing. This impulse to action *is present or in-built in all emotional experience.* When we are afraid, we feel the impulse to retreat or escape from the object that frightens us; when we are angry, we feel the impulse to attack the object that is the cause of anger in us; when we are

curious we feel the impulse to draw nearer and examine the object that excites our curiosity. Thus, emotion and impulse to action are closely correlated. We cannot abstract or separate emotional experience from the conative factor. That impulse to action is an essential feature of emotion is recognized by common speech and literary usage; as when it is said that anger or fear or disgust makes us do this or that, or impels us to act.[19]

Instincts, Desires and Gratification of Senses

The instinctive urges give rise to desires, and desires are the cause of all our sufferings. Desires are endless. If desire is not fulfilled, it leads to tension. If the fulfillment of a desire get intercepted or obstructed, one gets angry. And as desires get fulfilled, more desires get piled up in the mind till the man loses the capacity to discriminate between right and wrong. Later, there is intense craving to satisfy all desires by piling up wrong doings. Eventually, desires turn into greed and then all hell breaks lose

The greed for money, wealth, popularity, and fame is specific to the human race alone and arises primarily as an ingredient to feel the ego. The very belief that all these would give a feeling of happiness, comfort, and security are utterly misplaced. But this realisation either does not come at all or when it comes, it becomes too late to extricate oneself from the abyss. Desire is the deadliest foe of man However, suppressing one's desire or yielding to it is not the way to get rid of desires. Each time a desire is suppressed, it tends to hide itself into the subconscious mind and comes back with renewed vigour as a subsequent opportunity arises to fulfill it.[20] The only positive way to limit, control, and to come out of the vicious grip of the enslaving desires and passions is to raise the level of one's consciousness to a higher order, to have enlightened vision (*samyak-darshan*), to observe moral and spiritual discipline, and to practise contemplations of transitoriness of things, etc.

Senses are our windows to the outside world. The contact with the material things occurs through the senses. *A hara* or food is not taken by the mouth alone, but by all the different senses.

We get attracted and attached to the sensual objects and mostly we work hard to gratify our senses. Passions also excite the senses to indulge themselves in sensuous objects. This proves that knowledge derived through the senses is liable to be infected by our instincts and passions, i.e. our likes and dislikes.

For leading a harmonious, peaceful, and contented life, it is necessary to limit our wants (*ichha parimana*) and material possessions (*parigraha parimana*), and to practise self-control, i.e. control of passions and quiet self-analysis. Self-introspection or quiet self-analysis helps us to understand the real cause(s), of mental agitation and accordingly we may devise suitable means to deal with them As Gardner Murphy points out: "Mental conflicts and suppression are often of such severity that we cannot ourselves discover their origin. We find ourselves irrationally bitter on some political or religious subject. It is well to spend some time quietly studying reasons we might have for such bitterness. Does our antipathy really arise simply from the conviction that another man's viewpoint is erroneous, or does it perhaps arise from a slight to ourselves?"[21]

There is no single act which can be said to be "entirely free". Everything we do is conditioned by circumstances before and after: culture, education, genetic make-up, and karmic laws. The role of intention, will or conation is quite significant in setting the process of karmic bondage. We are bound-up *baddha* with our karmas, instincts, predispositions, and desires. We are, in short, conditioned beings. The conditioning factors defile and distort the pure and blissful nature of our soul and make it unnatural. For instance, in both hair-conditioning and air-conditioning, the substance becomes altered, unfresh, abnormal and unnatural, no matter how hair or air is treated, even though the molecules and atoms remain unchanged.[22]

By seeing or hearing certain things, our mind gets polluted or agitated with desire. Mindless indulgence in desires only brings with it frustration, anxiety, and regret. Desires germinate in the senses, seize our thoughts, and pollute our mind. All the senses are forever in search of pleasure. The senses are so strong and impetuous that they forcefully carry away the mind. In the process

of fulfilling our desires, we become slaves to the senses. When there are obstructions in the fulfillment of desire we get tense, unhappy and angry. Anger generates delusion When anger overwhelms the mind, we become slaves of it We, thus, see how difficult though essential it is to fight this demon of desire, to control the senses and to be free from the enslaving passions That is why it is said man minus desire is God We revere *Jinas* because they are *Jitendriya*, i.e. conquerors of the senses, enslaving desires and passions

Sense-feeling and Emotions

The Jains divide feeling into two broad categories, viz. sense feeling and emotion According to the Jain doctrine of karma, sense-feeling is the outcome of *vedaniya* (feeling-producing) *karma*, whereas the various states of emotional experience are produced by *mohaniya* (deluding) *karma*. The rise of *sata-vedniya* (pleasure-producing) karma causes a feeling of pleasure, while the rise of pain-producing (*asata-vedaniya*) karma gives rise to the feeling of pain Thus, *vedaniya* karma is the primary, essential or the main cause of the feelings of pleasure and pain, which are conditioned but not caused by external objects The objects are only instrumental, auxiliary or helping cause. Sense-feeling is simple in nature and originates chiefly in sense-perception, while emotion is complex in character, follows some mental excitement and is aroused by mere ideas and sometimes by sense-perceptions. The main source of sense-feeling is sense-perception and that of emotion mental excitement, though both of them are dependent, in one way or the other, upon sensation and mental attitude.[23]

Like instinctive impulses or urges and sense-feelings, emotions too are neither good nor bad in themselves All of them cause a certain degree of vibration or excitement and may be characterized as psychic disposition. It is only when they are linked or associated with likes and dislikes or attachment (*raga*) and aversion (*dvesha*) that they lead to karmic bondage and give rise to emotional disturbance or imbalance, mental agitation and passions, which are the *vibhavas*, i.e impure states of the mind

and defilement and distortion of the essential or pure nature of the Self These *vibhavas* or distortions are the result of *mohaniya* (deluding) *karma*.

Emotions are central to our being, without emotions we will just be cool, calculating machines It is emotions that make us human Our thoughts and actions are inevitably influenced by our feelings They play a significant role in the decision-making process Emotions have two dimensions· positive and negative, and they can be strong or weak. The negative emotions are passions like anger, pride, greed, etc, they create corrosive energy and can be extremely destructive and harmful. The positive emotions are compassion, forgiveness, calmness, etc

The Concept of Passion

Kashaya (passions) is one of the most fundamental concepts of Jainism and is, indeed, central to the understanding of Jain psychology, philosophy, ethics, and spirituality. The control of passions plays a significant role in spiritual awakening as well as in moral and spiritual advancement *Kashaya* is the main cause of karmic bondage[24] and in the absence of passions, which provides the glue, the activities of mind, body and speech cannot cause any karmic bondage. According to Haribahadra, liberation from passions is the real liberation (*kashayamukti kila muktireva*). The Jain concept of passions is not purely psychological, but psycho-ethical in character.

The root cause of all our sufferings and mental tensions is our attachment to the objects of worldly enjoyment. But when there is any hindrance, obstruction or opposition in this regard we react by expression of our dislike or aversion. Thus, our attachment (*raga*) and aversion (*dvesha*), or likes and dislikes, are the source of all our problems and miseries. The four passions, viz. *krodha* (anger), *mana* (pride or ego), *maya* (deceit) and *lobha* (greed) are considered to be the offshoots or manifestations of *raga* and *dvesha*. *Krodha* and *mana* come within the fold of *dvesha*, while *maya* and *lobha* belong to the category of *raga*. The four passions give rise to negativities, impurities and distortions in the

Self and are the cause of all our sufferings. That is why it is said: *moha raga rush (dusha) dukha ki khan*,[25] i e. infatuation or delusion, attachment and aversion are the cause of our sufferings

Desires and passions are closely related. According to Champat Rai Jain, "desires develop into passions," as passions are but violent forms of desire, which means mental agitation. He observes· "An active longing for a thing is termed greed. The state of the fury which blazes up when one is thwarted in the obtainment or enjoyment of an object of desire is anger The cunning that is resorted to secure an object of desire is deceit The state of intense self-glorification which results by the possession of the desired object or state is pride "[26]

Passions and Moral and Spiritual Discipline

The passions stand in the way of our moral and spiritual advancement It is because of these passions that man cannot attain enlightened vision, enlightened knowledge, and enlightened conduct, which together lead to liberation (*moksha*) Again, it is due to these passions that one can neither practise the five rules or vows (*vratas*) of moral conduct nor can follow the ten virtues Intense passions manifest themselves or give rise to all the five vices or sins, viz violence, falsehood, stealing, unchastity, and unlimited wants and possessions. One cannot commit violence unless he is nursing anger inside. Violence is an effect, an outward manifestation of anger One resorts to falsehood or lying because of deceit or greed or both. And because of greed, intense attachment to objects and persons, one indulges in acquiring material possessions without any limits, hoarding, adulteration, stealing, and unchastity Unbridled desires for possessions compel a person to resort to falsehood, stealing and exploitation of others It is for these reasons that greed is said to be the source of all the sins (*lobha papa ka baap bakhana*).[27]

Thus, it is quite obvious that one cannot practise five self-restraints or vows because of passions *Kashaya* is the cause while violence, etc vices are the effect Moreover, it is because of these passions that man is not able to practise self-control (*samyam*),

austerities (*tapa*) and renunciation (*tyaga*).

In the *paryushana parva*, also known as *daslakshana parva*, we are reminded every year of the ten virtues (*dash-dharma*) or ten characteristics of righteousness That one is not able to observe or follow the ten moral virtues of forgiveness, etc. because of passions can be explained as follows·

1 Forgiveness (*kshama*). It implies control of anger.
2. Humility (*mardava*) It signifies absence of pride
3 Straightforwardness (*arjava*) It is freedom from deceit or crookedness.
4 Purity (*shauch*) It is contentment or freedom from greed.
5 Truth (*satya*) It is the absence of falsehood, to which one resorts because of deceit or greed.
6 Self-control (*samyam*) It means desisting from injury to *pranas* (life forces or vitalities), which is caused because of anger or greed, etc.
7 Austerities (*tapa*). As already stated, one cannot practise austerities because of passions
8. Renunciation (*tyaga*). A greedy person who indulges in falsehood, stealing, deceit, etc cannot observe renunciation, bestowing of knowledge, etc.
9. Non-attachment or non-acquisitiveness (*akinchanya*). A greedy man cannot give up "mineness" or acquisitiveness.
10. Chastity or sex-fidelity (*brahmacharya*). A greedy and lustful person will not hesitate to indulge in unchastity.

Passions and Karmic Bondage

The passions also play a very significant role in the karmic bondage, which leads to cycle of births and deaths. The Jain texts lay down in considerable detail how the various types of karmas are bound with the soul as a result of various activities, particularly passions. A soul under the sway of passion attracts an inflow of conduct-deluding karma which perpetuates that passion. The enlightened world-view is the first step to spiritual life, which is followed by cultivation of dispassion so that the mind can be

cleansed of anger and greed. Deluding karma is the breeding ground of perversities of both clarity of vision and conduct. The entire spiritual discipline is directed primarily towards the elimination of this karma.[28]

Jain texts also describe the cause of life-span (*ayus*) karma which determines a soul's next birth in one realm or another. Passions occupy a prominent place in these causes. For example, it is stated that virulent aggressions (*krodha* or anger) and extreme possessiveness (*lobha* or greed), i.e. depriving others of their possessions and excessive attachment to worldly things, lead to birth in the infernal realm, the worst conditions of life.[29] Deceitfulness (*maya* or crookedness) in thought, word, and deed leads to birth in animal (including microscopic and sub-microscopic and also plants and one-sensed, i.e. earth-bodied, water-bodied, etc.) realms.[30] Deceitfulness expresses itself through the preaching of false doctrines, amorality, treachery, deceit, and forgery in working life.[31]

Sub-divisions of Passions

Each of the four passions are further sub-divided into four sub-categories, depending upon their degrees of strength or intensity. These imply the proportional density of fusions of karmic particles, i.e. the higher the degree, the larger is the fusion, longer is its time to decay, and stronger is the karmic force.[32] These are:

1. *Anantanubandhi*, i.e. tenacious, irresistible, uncontrollable, extremely severe or most intense. When the four passions of anger, pride, deceit, and greed are of great intensity, they keep the soul immersed in the darkness of delusion leading to deluded conduct and unending worldly wanderings. They are called tenacious.[33] This group of passions is the worst. It completely hinders enlightened vision (*samyak-darshan*), lasts a very long time and is the cause of indefinite transmigration in worldly existence.

2. *Apratyakhyana* (non-abstinent, overwhelming or severe). This group prevents the soul from observing the vows, i.e. the twelve *vratas* (vows) of the householder. A person is, thus, not able to

practise even partial self-restraint This group, however, does not prevent a person from attaining discriminating insight or enlightened vision

3 *Pratyakhyana* (partially abstinent or moderate) In this group of passions, the passions are further weakened. They allow the soul to undertake the vows, i.e partial self-restraint But they cover the capacity for complete abstinence

4 *Samjvalana* (flickering or mild). When the passions get rid of their gross nature and become subtle forces, they are called flickering passions which disturb the soul's higher states of spiritual development They are detrimental to the practice of perfect conduct which requires complete absence of passion, i e complete non-attachment (*vitragata*) It is said that intense passion is vice or sinful, while mild passion is *shubha* (auspicious or wholesome) and virtuous.[14]

Passions and Stages of Spiritual Development

In the fourteen stages of spiritual development (*gunasthanas*), the passions play a very important part At most of these stages, the degrees of intensity of anger, pride, deceit and greed are reduced gradually, with anger being the first to be reduced and so on [15] At the lowest rung of the ladder, i.e the first *gunasthan* of complete delusion or ignorance, the four passions are at their maximum level of strength or intensity This perverted state persists in the second and third stage also At the fourth stage, the tenacious or most intense passions are eradicated, the person comes to have enlightened vision and can hope to rise further on the ladder of spiritual progress At the seventh stage, anger is either absolutely quietened or actually destroyed, while the other three passions remain in a slight degree In the subsequent four stages (eighth to eleventh), the gross and subtle flickering passions are gradually suppressed or eliminated.

In the eighth stage, the soul makes full preparation either for the ascent on the ladder-of-subsidence (*upashama-shreni*) of the form of the continuous subsidence of conduct-deluding karma or for the ascent on the ladder-of-destruction (*kshapak-shreni*) of

the form of the continuous process of destruction of conduct-deluding karma. In the ninth stage, one attains complete freedom from *maya* (deceit); the quasi-passions coexist with and strengthen the passions In the tenth stage, one is free from quasi-passions, such as scornful laughter, fear, grief, disgust, etc , and all his passions, except subtle greed, are destroyed. If the eleventh stage is reached by the suppression of the subtle greed, rather than by sublimation or destruction of the passions, a fall is inevitable and the soul may fall down to the sixth, fifth, fourth, second or even to the lowest first stage It is only when the soul reaches the twelfth stage of complete elimination of all the sixteen kinds of passions and nine quasi-passions that one is completely immune or free from any fall and is absolutely sure of liberation

Harmful Effects of Passions

The four passions rob the individual of its peace and happiness and are injurious to social well-being According to Umasvami or Umasvati, anger destroys affection, pride destroys humility, deceit destroys confidence and greed destroys all noble virtues.[36] The harmful effects of each of these passions can be briefly described as follows:

1 *Anger* is a normal response to frustration and may take the from of revenge (*krodho vairasya karana*).[37] It arises if someone acts against our wish or obstructs the fulfillment of our desires. It spoils relationships, and is injurious to our health as it leads to contraction of arteries and muscles, increases blood pressure and affects our digestion. Anger is the cause of agony, distress, and enmity[38] It is a destructive force, a suicidal force, it hurts you, it kills you by and by, it is a poison.

2. *Pride* As the saying goes, pride goeth before a fall, i.e. a proud man invites his own destruction. An ego-centric person looses his sense of judgement, hesitates to profit by the advice of other persons, and is deficient in correct understanding of things He is lacking in character as pride is destructive of virtues, particular humility[39] Jain texts asks us to shun eight kinds of pride (*mada*), viz pride of status or caste (*jati*), gain (*labh*), class or family

(*kula*), affluence, wealth or accomplishments (*aishwarya*), strength or prowess (*bala*), complexion or beauty (*rupa*), austerity (*tapa*), and learning or knowledge (*jnana* or *shruta*).[40]

3. *Deceit* leads to dishonest life, and is an obstacle to noble conduct. No one reposes confidence in such a person. The aim of deceit is to misrepresent facts in order to obtain some gain. The intention to deceive others is the root cause of lying.

4. *Greed.* A greedy person cannot have peace of mind or happiness even for a moment. Greed is the dwelling place of all sorts of evils and royal road to all the vices.[41] The intensity of greed increases with the fulfillment of desires. Every satisfaction of a desire leads to a new desire.[42]

Quasi-Passions (*no-kashaya*)

Jain texts describe nine *no-kashaya* (quasi-passions or minor passions) They are called quasi-passions because they are incapable of harming the soul in the absence of the primary passions of anger, pride, deceit and greed.[43] They inspire, trigger or give rise to the main passions and coexist with them. The quasi-passions go out of existence as soon as the twelve passions, i e. the four main passions in their extremely severe, severe, moderate and mild forms are conquered or annihilated The nine quasi-passions are· (1) *hasya* (scornful laughter), (2) *rati* (like, love or relish); (3) *arati* (dislike, hatred or ennui) (4) *shoka* (grief or sorrow); (5) *bhaya* (fear); (6) *jugupsa* (disgust or abhorrence); (7) *purushveda* (feminine-sexuality or cause of sexual desire for women); (8) *striveda* (masculine sexuality or cause of sexual desire for men); and (9) *napunsakaveda* (hermaphroditic sexuality or cause of sexual desire for both men and women)

The ninth quasi-passion should not be understood in the sense of impotency or frigidity, inasmuch as both impotency or frigidity are of the nature of negation of sex-drive, and hence, not positively real which is an essential condition of emotion (e-motion) or passion. It is to be taken in the sense of a two-fold desire directed towards the male and the female both. The sexual desires should not be mistaken for the sexual organs. The desires

relating to sex are mental dispositions, whereas the organs corresponding to these desires are physical.[44]

Jayasena includes anger, pride and four quasi-passions, viz. *arati* (hatred) grief, fear, and disgust in aversion (*dvesha*) and deceit, greed, and the rest of the quasi-passions in attachment (*raga*).[45] The sixteen kinds of passions (the four primary passions, each sub-divided into four degrees of intensity) and the nine-quasi-passions are synonymous with conduct-deluding (*charitra mohaniya*) karma, which is the deadliest of enemy of moral and spiritual discipline.

Conclusion

The root cause of our misery, mental stress, unhappiness, and problems, Lord Mahavira declared, are primarily passions (anger, pride, deceit, and greed) and an unending craving for worldly objects. The passions are the real enemy of peace, happiness, and social well being. They are the cause of karmic bondage. They create disturbance, tension, and agitation in our minds. They do not let us observe self-restraints and moral virtues. They are the main obstacles in the way of moral and spiritual discipline. They do not let us have an enlightened vision or follow the path of liberation.

Mahavira recognized the utmost importance of the feelings and emotions in one's life, physical, intellectual, and spiritual. Accordingly, he asked us to "conquer anger by forgiveness, pride by humility, deceit by straightforwardness, and greed by contentment."[46] The physical health of a person depends very much on the condition of his mental health and vice versa. Fear is a crippling emotion which is reflected in the increased secretion in the adrenal glands resulting in the syndrome of fight and flight. Any thought of anger or hatred not only disturbs our peace of mind but also affects our digestion and health. These facts are proved by science. Thus, a steady diet of anger, fear and resentment can have devastating consequences for both the body and the mind.

In terms of health, the thoughts and feelings we put into our

minds are at least as valuable as the food and vitamins that we take. It is no wonder that realizing the medical, clinical, and psychological benefits of forgiveness, the UCSF (University of California, San Francisco), Stanford Health Care System in the United States conducts a lecture-cum-discussion course of six ninety minute sessions on forgiveness and charges $210 or more than Rs 10,000 for that.[47] Control of anger is likewise considered very helpful in the maintenance of good health and courses are instituted in that regard in several hospitals in the United States. Control of greed and pride are no less important for the good of the individual and the society at large. So long as the greed for power and wealth persist and as long as the feelings of conceit and pride are predominant, social harmony and peace are impossible. Man, the image of God himself, must learn to control these passions.

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4

Samyak-darshan: Enlightened World-View

Dansan mulo dhammo,[1] i.e. *samyak-darshan* is the root or foundation of *dharma*, i.e. of truth and moral and spiritual discipline It has precedence over knowledge and conduct Once we have *samyak-darshan*, we can endeavour to get enlightened knowledge and enlightened conduct follows naturally In fact, without *samyak-darshan*, neither knowledge nor conduct can be *samyak* (enlightened). As Kundakunda has said, "he is truly deprived and has no hope who lacks *samyak-darshan*."[2] According to Samantabhadra. "The tranquility, knowledge, vows and austerities of a person become like a jewel if accompanied by *samyak-darshan* otherwise their value is that of a stone . . . Asceticism without *samyaktva* is inferior to *samkyatva* without asceticism."[3] *Samyak-darshan* determines the path or course of action, i.e. choice of action; it sets the proper goals and guides consciousness to attain them; it gives us focus, direction, clarity of vision, and balanced approach; it is basically an "outlook" or "orientation,"[4] it provides dynamism, motivation, enthusiasm and commitment; and it enables us to have a "transforming vision or *Weltanschauung*, or something similar"[5] These are all matters of supreme significance

and transcend all others in importance and are bound to ensure success in any field of life in this world as well as in the next, i.e. both *abhyudaya* and *nihshreyas*.

Meaning of *shraddha*: To translate such a concept (*samyak-drashan*) as "right faith" or "right belief," as is usually done, is not at all appropriate, it is, indeed, quite misleading and confusing. Faith or belief can be a proper translation of the term "*vishvasa*", which denotes trust in other or external things, such as scriptures or persons, but not of *shraddha*, which is internal determination, conviction based on one's own experience. Jain texts make use of the term "*shraddha*", not "*vishvasa*," in regard to *samyak-darshan*. Etymologically, *shraddha* is made of two words, "*shrat*" and "*dha*". "*Shrat*" is an indeclinable (*avyaya*) and has no meaning here while "*dha*" is a verb which means "*dhaaran karanaa*," i.e to determine, decide and commit. Obviously, this commitment cannot be without awareness of goal, determination, choice, motivation, attitude, inclination, will power, and direction. Thus, *shraddha* implies *determination*, in regard to anything according to one's *ruchi* (inclination), thinking or understanding. *Shraddha* implies awareness, appreciation, and understanding of the reality; it is conviction rooted in an intuitive grasp of truth, not mere blind faith or superstition.

Conditions of *Samyak-darshan*

Fixed organisms like plants or unicellular creatures only passively experience the agreeable and disagreeable environmental changes. They do not have *karma-chetana*, the consciousness of purposive activity. They are not capable of deliberate or conscious action for that reason. They cannot discriminate between what is beneficial and what is harmful. Within their own little sphere of conscious manifestation they perform their functions instinctively, and are not able to think or act with deliberation.

The discriminating capacity and greater freedom of choice of action in the real sense is possessed only by more developed living beings, particularly those who have five fully developed senses, a developed physical mental structure, i.e. brain (physical

mind is the essential aid to the psychic mind's potential for awareness, sensation, attention and so on), all the six *paryapti*, i.e. varieties of maturation, and purity of psychic mind, which means elimination of four most intense or tenacious passions and view-deluding karma. These conditions are necessary for attaining *samyak-darshan.* Maturation means completion of the bodily constitution factors, viz. alimentary, bodily, sense, respiratory, speech and mind, through which the soul builds its body. These maturations are progressively subtler in nature, the mind being the subtlest and last maturation.[6]

While birds and animals have limited choice of action, man, because of a highly developed mental structure, has greater or considerable freedom or choice of action But this choice can be used properly or misused For instance, a cow can eat only grass; it has no choice to eat meat. Also animals eat only when they are hungry and only that much as will satisfy their hunger; they indulge in sex only when they have urge for sex or only in the mating season. Likewise, the birds do have acquisitive instinct and do store some food in the nest for their children, but only to a limited extent.

But man, though a herbivorous animal, eats meat, smokes cigarettes despite warnings about health hazards, eats for taste even when he is not hungry, thereby inviting obesity which cause diabetes, heart problems, etc.; indulges in perverse forms of sex; and acquires material possessions without limits. Even if a person has enough for his seven generations, he is worried about the eighth. Man is so obsessed about his security that he has accumulated even weapons of mass destruction and in such quantities that the whole world can be destroyed more than once. Thus, all the four basic instincts can be misused by the most advanced creature on earth because he is not able to change his attitude and make a proper, right or *samyak* (enlightened) choice.

Like any other freedom, the freedom of choice can be misused, but that does not mean that one should not have the choice of action. In fact, "the power of choice is the greatest gift of life," as psychic-reader Sylvia Browne says.[7] If we misuse our choice of action and do harmful things, that are injurious to our

health, happiness, and peace of mind, it is because we do not have clarity of vision (*samyak-darshan*) as to what we really want and find how to get it, and also because we are not in control of ourselves, our instincts, desires, emotions and passions. We can choose our thoughts— in the same way as we choose to eat what we want. Smoking is said to be an addiction, but there are many who have chosen to "beat" addictions. Some might say that he can't beat it, yet the truth is that he chooses not to do.

One should control his passions and cravings and choose to be the master of his actions and architect of his destiny. No one can force you to eat anything unless you want to. Nobody can make you angry or distracted if you do not want to. We not only have the power to choose our actions but we also have the power to choose our thoughts and our moods.

Definition of *Samyak-darshan*: Choice of action necessarily implies decision-making and in order to arrive at a good or proper decision we must have awareness of the reality of the task or situation at hand That is why, *samyak-darshan* is defined by Umasvami or Umasvati as "*tattvartha-shraddhanam*,"[8] i.e. ascertaining the reality of things as is, or "That which is." *Tasya-bhavas-tattvam*, i.e. the nature of that (substance) is thatness (*tattvam*). Thus, *tattvartha* means ascertaining the true nature of the substances as they really are In other words, one should understand the true nature of the self and of non-self, i.e. matter, as well as their interaction in the form of influx of negative thoughts, feelings, i.e. karmas, etc. The ascertainment of the reality has to be objective (*yatharth* or *yatha-artha*, i.e. as it is or as it exists) and dispassionate, i.e. not coloured or guided by one's bias, prejudice or likes and dislikes.

However, what we find in actual life is that one is naturally prone and inclined to accept the traditional and inherited views of one's family or religion without examining what is right and wholesome and what is not. The insight into the reality or the intuitive grasp of the choice or the truth can neither be had by clinging to customary beliefs and conventions and hollow rituals and practices nor by engaging in philosophical disputations or intellectual sophistry, the so-called *buddhi-vilas*. Kundakunda,

therefore, has clarified that an enlightened person does not indulge in unnecessary arguments, disputations, wrangling, etc (*jalpa*).[9] It is also stated that teachings are endless; time at our disposal is short; our knowledge is misdirected; hence one should focus on learning only that which leads to durable peace, happiness and social well-being. The fact is, too much information, as is the characteristic of our age, confuses the issues at hand, detracts us from our focus and objective, and, as someone has said, too much analysis leads to paralysis; it often deprives us to our open-mindedness and common sense.

Shrimad Rajachandra has rightly observed. "*koi kriyajad thai rahya shushkgyan ma koi, mane marg mokshno karuna upje joi,*" i.e. some are entangled in barren rituals, others stuck in dry knowledge; and in these they view a road to sanity, peace, and happiness (*moksha*). I have pity on them.

Choice of action or decision implies responsibility and involves determination of goal or purpose along with the direction of the course of action, i.e. path In order to have a proper, balanced, and wholesome decision, one must have the totality of picture before him and consider the problem or the situation in its multi-faceted perspective. In other words, one should have a comprehensive view of things and weigh the pros and cons of various alternatives, options and courses of action. The term "*samyak*" (enlightened) before "*darshan*" (world-view) ensures that. Nathmal Tatia has defined *samyak* as follows: "The world-view which sees the many and the whole is enlightened." He adds:

> It [enlightened world-view] is true understanding, informing an individual's thoughts and actions in solving the ethical and spiritual problems of worldly bondage and of release from that bondage. It avoids dogmas which inhibit free and open thought.
>
> Enlightened world-view begets enlightened knowledge which, in turn, begets enlightened conduct. So enlightened world-view is the cause, enlightened knowledge and conduct the effect. The spiritual path is determined by this integrated trinity.[10]

Attributes of a *samyak-drashti*

Given a number of choices, options, and alternatives, one has to have the faculty, power or insight of discrimination so that the decision taken is *samyak*, right, wholesome, balanced or enlightened It is for this reason that *samyak-darshan* is also described as discriminative insight in regard to *heyopadeyata* (i.e. deciding what is desirable and what is not desirable, what is right and what is not right). This intuitive grasp of truth or *samyaktva* depends on the total elimination of the view-deluding karma (to be discussed later on), subsidence of passions, self-restraint, contentment, detachment, compassion and fellow-felling, which are the attributes or indications of a *samyakdrashti*.

A *samyakdrashti* not only perceives the Reality as it is, but also experiences or realizes the values that are inherent within Reality as it really is He endeavours to free himself from the enslaving desires and passions, seeks to minimize his needs and requirements and practices compassion towards others. He is psychologically healthy individual, a good rather than bad human being and has positive and constructive outlook in life. He is a contented man, he is not motivated by instinctive needs, but is concerned with realizing the true nature of his Self which can provide him peace and happiness. Various psychologists have used growth, individuation, autonomy, self-actualization, self development, productiveness, etc. terms, which may be said to be only crudely synonymous of *samyak-darshan*, designating a vaguely perceived area rather than a sharply defined concept, which *samyak-darshan* represents Maslow attempts to define healthy people as those persons who are "motivated primarily by trends to self-actualization (defined as ongoing actualization of potentials, capacities and talents, as fulfillment of mission. . . .as a fuller knowledge of and acceptance of, the person's own intrinsic nature, as an unceasing trend toward unity, integration or synergy within the person)". Self-actualization, he says, is a dynamic process, active throughout life.

Maslow, however, is not satisfied by the above definition. "Much to be preferred to this generalized defination," he says, "would be a descriptive and operational one" because its meaning

can be *indicated* rather than defined, partly by positive pointing, partly be negative contrast, i e. what is *not* The healthy people, he adds, can best be defined by describing their "clinically observed characteristics." According to Maslow, these characteristics are: (1) superior perception of reality; (2) increased acceptance of self, of others and nature; (3) increased spontaneity; (4) increase in problem centering; (5) increased detachment and desire for privacy; (6) increased autonomy and resistance to enculturation; (7) greater freshness of appreciation, and richness of emotional reaction, (8) higher frequency of peak experiences, (9) increased identification with the human species; (10) changed (improved) interpersonal relations, (11) more democratic character, structure; (12) greatly increased creativeness; and (13) certain changes in the value system[11] These characteristics are more or less covered in the five prerequisites and eight component parts or requirements of *samyak-darshan* described in Jain texts

The Prerequisites of *Samyak-darshan*

The prerequisites of *samyk-darshan*, according to Jain texts, are· (1) *prasham* (control or subsidence of passions); (2) *samvega* (enthusiasm for righteousness and positive motivation); (3) *nirveda* (detached, objective, or a balanced view of things and disinterest in sensual pleasures and worldly possessions); (4) *anukampa* (compassion, service to people, goodwill), and (5) *astikya* (*shraddha*, conviction, acceptance of reality). They form the world-view of both the Jain householder and the ascetic.

1. Prasham

The greatest obstacle in the way of good decision, right choice or clarity of vision are our likes and dislikes, i e attachment (*raga*) and aversion (*dvesha*) or passions

As we know, with the world constantly changing, these likes and dislikes do not necessarily fit in. For instance, one likes winter, not summer and one likes one's mother but not one's mother-in-law As a result, with the change in seasons he or she can feel happy only three months of winter in a year and in case his or her

mother-in-law happens to visit them, even these three months of happiness are gone. So one remains all the time agitated, frustrated, and tense, which is not good for any of us in any way.

In this matter, we cannot rely too much on our intellect for making the right kind of choice or having a proper attitude in the matter. The latest researches in the field of the emotions and feelings now tell us that our emotions have a mind of their own, one which can hold views quite independently of our rational mind; that some emotional reactions and emotional memories can be formed without any conscious cognitive participation at all, and that in the first few milliseconds of our sensing or perceiving something we not only unconsciously comprehend what it is but decide whether we like it or not.[12] Moreover, the senses are so impetuous that they forcibly carry the mind, and our likes and dislikes are so powerful that our intellect often acts merely as a handmaid of our desires and likes and dislikes and plays a subsidiary role. The intellect also does not have the power of motivation or commitment to tread the path it sees.

Therefore, we have to learn to control our attachment (*raga*) and aversion (*dwesh*) and the passions. That is why subsidence of passions (*prasham*) is considered the first prerequisite of *samyak-darshan*, so that we can take a decision not in a huff or under the influence of *raga*, *dwesh*, and passions but with a calm, sober and intutive mind after due consideration of the situation at hand.

Since any action, such as learning, listening, etc. or decision is taken not by the body but by 'I' inside the body, the decision-maker, one has also to guard against the inclination or tendency towards *ahankar* (I-ness, ego, pride) and *mamakar* or *mamatva* (mineness, i.e. attachment or clinging to one's pre-conceived notions or things). A decision should be arrived at after an objective assessment of various factors and viewpoints rather than on personal likes and dislikes, or considerations of one's ego, name, fame, etc., which clog the clarity of vision.

If a person has set the goal and is able to control his likes and dislikes, then he is functioning not on his likes and dislikes, but on his principles or goal. For instance, whether he likes it not, he must get to the office at 10 a.m. Thus, there is commitment,

fixation of mind, and direction to his actions, i.e. dynamism and consistency come when one does not have likes and dislikes and has a set goal and direction Moreover, when the mind does not slip into the memories of the past or the expectations of the future, but remains in the present, i e. *tattvartha* (reality as it is, that which is, not that which was or will be), then one's energies are naturally concentrated on the present, the task at hand. Concentration of one's energy, efforts, and resources and focused attention is required for the accomplishment of any objective. A concentrated person also endeavours to steer clear of temptations and distractions

The quality of *prasham* endows a man with a certain degree of equanimity, calmness, and balance which enables him to feel happy, contented, and "at peace with himself" In *Prashamrati-prakarana*, Umasvami or Umasvati observes

> *Svargasukham parokshamyatyant, Parokshamewa Mokshasukham, Pratyakshamprashamsukham, Na parvashamna cha vyaya praptam.*[13]

In other words, "The happiness of heaven is indirect; it is beyond our experience Thus, we may be disinterested in it. The happiness of salvation (*moksha*) is still more indirect On the other hand, the peace and calm brought about by the subsidence or quelling down the excitement of passions and the happiness resulting therefrom can be directly experienced right here. This happiness is not dependent on other objects, things or beings. It is not perishable either."

The calmness or equanimity and consequent peace and happiness in our lives results from subsidence of gross passions of anger, pride, deceitfulness, and greed (*anantanubandhi kashaya*) and by having a proper attitude towards life and by understanding and accepting the real nature of things Accept the reality of things as they are and accept what you cannot change is a sure prescription for avoidance of stress and depression which are so common and prevalent in modern day life.

Passions cloud one's vision, leading to wrong decisions and prevents a proper understanding of reality. Calmness (*prasham*),

on the other hand, helps us in having a balanced view of things. The clearer the vision, the deeper the conviction, and quicker the achievement of the objective. Moreover, we get happiness, contentment and joy from the calming of passions.

The importance of a sense of self-mastery, which can withstand the emotional storms, i.e *prasham*, rather than being "passion's slave" has been recognized as a virtue since the time of Plato. The ancient Greek word for it was *sophrosyne*, "care and intelligence in conducting one's life; a tempered balance and wisdom," as Page DuBois, a Greek scholar, translates it. The Romans and the early Christian church called it *temperantia*, temperance, the restraining of emotional excess. Keeping our distressing emotions in check is the key to emotional well-being; extremes -- emotions that wax too intensely or for too long-- undermine our stability and lead to chronic anxiety, uncontrollable rage, and depression, etc.

2. *Samvega*

While *prasham* is an agitation-less state of the mind and fosters stability, *samvega* instils enthusiasm and motivation for the accomplishment of the objective. For the effective implementation of the task and timely achievement of the goal, one needs motivation, enthusiasm, will-power, a bent of mind and attitude, i.e. e-motion (energy in motion). This energy, motivation, and enthusiasm is provided by *samvega*, another important component, and prerequisite of *samyaktva*. It channels emotional energy into positive and constructive channels, and gives positive orientation to *dharma*, moral and spiritual endeavour, and truth. It is, indeed, vital to achieving anything in life.

Samvega is defined in some Jain texts as the ever-present fear of the cycle of transmigration[14] with a view to inculcate non-attachment to sense pleasures, which are the cause of miseries. Hemchandra characterizes it more positively as the desire for liberation arising from the realization that the pleasures of the world are, in the last resort, unsatisfying.[15] One is asked to contemplate upon the impermanance of name, fame, and riches, by which one seeks to buy worldly pleasures. (One cannot, of

course, buy peace and happiness which lie within.) *Samvega* is said to rid the soul of the ignorance that distorts its world-view and motivates it to pursue selfish ends,[16] detrimental to peace, happiness, and social well-being.

Etymologically, *samvega* is made of two words, "*sama*" and "*vega*". *Sama* means equal, harmonious, balanced, peaceful, while *vega* means *gati* (movement), speed, velocity, flow, an inner impulse to an action. It is significant to note that the root word in "*samyaktva*" is also "*sama*", which appears in several Jain terms, such as *samta, samkit, samyak*, etc. R. Williams has translated "*samvega*" as "spiritual craving,"[17] i.e. a craving for righteousness and avoidance of evil deeds.

Samvega signifies mental purity that removes carelessness (*pramad*), ignorance, lethargy, and negligence. It accounts for enthusiasm, which makes all the difference in the accomplishment of the objective. It instils motivation, which is the key to perseverance and keeps one actively engaged with his heart and mind in the task at hand. Unwavering commitment, laser focus, and relentless determination are all motivated by *samvega*. Eminent motivational guru, J. Paul Heylen, tells us: "Our motivations are in an unconscious primal dimension and not a rational one,"[18] i.e an inner feeling or will power, not a cool, dileberative, intellectual faculty It accounts for enthusiasm, which makes all the difference in the accomplishment of the objective.

Samvega also gives people the courage to say "No" to evil deeds and distractions by staying focused on the bigger "Yes". Paramhansa Yogananda advocates the use of the term "won't power" to rid oneself of bad habits. While will power is used to do something positive, won't power is used for undoing something negative. When a mule wants to be agreeable, it is quite obedient, but when it decides to be stubborn and not co-operate, no one on earth can move it. One should develop that kind of mulish "won't power". There is no bad habit that a person cannot rid of; all that is required is to use one's wont power unwaveringly and with determination.[19] On the one hand, *samvega* gives will power to do acts of righteousness thereby promoting good habits. On the other hand, it also makes possible to have

wont power to get rid of evil deeds and bad habits.

Samvega is an in-built reservoir of positive energy for action. It has been built into us from the very beginning. It is inherent in who we are and how we are made. It is the affective aspect of our consciousness. It is a force that infuses life with meaning, joy, and courage. It is an urge, an impulse for action and fosters commitment and determination. It helps people lead bigger, richer, fuller lives and has the potential to help create a better world.[20]

Sumantra Ghoshal, Professor of Strategic Leadership at the London Business School, classifies emotions into positive and negative and further divides them into strong and weak. We, thus, have four kinds of emotions. viz. (1) strong positive emotions (*samvega)*, such as enthusiasm and excitement; they are the engines for pursuing a desirable goal; they are the source of purposive energy in both individuals and collectives; and they create a meaningful vision for the future; (2) strong negative emotions (i.e. passions) like anger or fear; they create corrosive energy; they can be extremely destructive, if directed inwards, (3) weak positive emotions, (*prasham bhava* or disposition) such as calm and comfort, and (4) weak negative emotions (quasi-passions) such as disappointment and frustration, they can become like chronic illnesses that slowly sap away (an individual's or) organisation's vitality; they are the most pernicious of all the emotions simply because of the slow rot they create. The challenge lies in converting them to enthusiasm (*samvega*) through the creation of positive vision for the future or clam (*prasham*) through redressal and correction of the underlying causes.[21]

Samvega is an effective antidote to negative emotions, both strong and weak. People shirk from their work when they are bored or frustrated. *Samvega* instils excitement, motivation, and enthusiasm about what they are doing, as a result of which they can work non-stop, without any feeling of tiredness. Our thoughts and actions are influenced as much, if not more, by emotions, than by reason. The success of the effective leaders has been a direct result of their intuitive understanding of people's feelings and their ability to both shape those feelings [and emotions] and

leverage them to attain their goals [22]

Samvega and *prasham* are not only intimately related but also complementary to one another. While *samvega* injects excitement and enthusiasm for a good cause; it is like adrenaline, which moves us to do something This does not mean that calm and comfort, which *prasham* provides us, can be dispensed with No human being can survive with a perpetual adrenaline rush. Periods of rest are vital for sustaining energy Calm and comfort are essential to create the sense of stability and peace without which sustained purposive action is not possible. To be energetic, people also need to be relaxed; to be ambitious about some things, they also need to be at peace about some others. But, while essential they can also be a trap that can lull individuals and organisations into passivity and lethargy.[23] When such situations arise, it again becomes necessary to infuse or inject a dose of *samvega* adrenaline

3. *Nirveda*

A spirit of detachment is also necessary to take a balanced view of things and make a realistic assessment of the situation Attachment, bias or prejudice of any kind to any view or position clouds the vision and is opposed to *samyak-darshan*. *Nirveda* means taking dispassionate and detached view of things. The quality of detachment enables a *samyak drashti* (enlightened person) to remain unruffed, unperturbed by that which produces turmoil in others. He tends to be problem-centred rather than ego-centred.

Attachment leads to aversion and these two are the source of passions which not only distract a person from the task at hand but also distort his attitude or motivation. Under the impact of passions, one does not hesitate to indulge in violence, untruth, theft or unlimited acquisitions, not caring their devastating effect on their own selves and on others. In other words, he becomes too selfish, narrow-minded, and self-centred. If a person is attached to something or someone, he is stuck there; he cannot look beyond that, and he cannot have clarity of vision. Change is the law of life and there are so many variables that one cannot be absolutely confident and fully ensure the outcome of the course of chosen action But if a person is too much attached to the

outcome and if any setback, even if temporary, occurs, he becomes angry, furious or dejected and depressed, and thus, loses his cool, calm, and balance. Such a person can hardly accomplish his purpose.

Nirveda also signifies disinterest in sensual pleasures, which dims our enthusiasm for the set goal, detracts us from the path, and is detrimental to our peace and happiness Sensual pleasures are always accompanied with pain, difficulties, and suffering. They are never full and unadulterated They are preceded and/or followed by suffering. They are transient, passing, and short-lived. What people in general consider happiness is mostly pleasure which by its very nature is dependent on external objects pleasing to our senses

4. *Anukampa* (Compassion)

An important yardstick of judging, whether the choice made or decision taken is *samyak* (right, proper, or enlightened) or not, is *anukampa* (compassion). Almost all agree that people are by far the most difficult variable to deal with. While *samvega*, with its emphasis on motivation, enthusiasm, etc., facilitates getting willing cooperation and support of others towards fulfillment of the task, a considerate and compassionate attitude helps in obtaining not only different perspectives and alternatives but also criticism offered unhesitatingly by the colleagues, subordinates and the co-workers. It will, thus, help in forewarnings about the drawbacks and shortcomings in the scheme of action, thereby saving considerable amount of energy, time, and resources.

However, if a person is dictatorial and dominating type, with an inflated ego and superiority complex, he will not have an open mind; he will neither be able to earn the respect of his team nor will he be ready to learn and profit by the expertise and experience of others. Such a person will only invite resistance, opposition, and non-cooperation from his colleagues and subordinates and will also be debarred from freely expressed opinions and views, that can help in having clarity of vision. "Strategy of empowerment," the business strategists and management experts say, "works better than trying to prove your superiority." "Don't

expect your reputation to make things easier for you."[24]

The compassionate attitude is the humane, cooperative, open-minded approach; it is a much more practical, effective and result-oriented approach than the confrontationist approach. M. A. Autry and S. Mitchell observe:

> True vision isn't one-dimensional; it means considering all viewpoints and recognizing opponents as challenges rather than as enemies The benefits of this kind of thinking should be clear by now — act as if someone is an enemy, and you'll create an enemy; respect others as worthy opponents, and you'll create a healthy industry. The wise leader remains flexible, open-minded to all ideas and opinions, and open-hearted to all people
>
> Like a bellows, the wise leader remains primarily in a state of emptiness, ready at any moment to be filled with creative energy, capable of being productive over and over again. If you can think this way, you can empty yourself of preconceptions about business tactics or people's abilities and begin to accept ideas from anyone.[25]

Compassion has both negative and positive aspects. In its negative sense, it is *ahimsa* (non-violence) and in its positive sense it is compassion, goodwill, and fellow-feeling. The four-fold *bhavana* (feelings/reflections or mental dispositions), which are considered part of *anukampa*, are.

(1) *maitri* (amity, fellow-feeling or benevolence towards all living beings) It is aimed at cultivating friendliness towards all living beings, being a friend of all and enemy of nobody. Friendliness softens the heart and nourishes the capacity for forgiveness and forbearance. It is also feeling of respect for others. Contemplation on *maitri bhavana* leaves no room for harm, deceit or quarrelsomeness with anybody. It means not being harsh in our thoughts, words, and actions and not to hurt anybody. On the contrary, we will support and protect everybody. Friendship will lead us to be tolerant, forgiving and caring for one another.

(2) *pramoda* or *mudita* (appreciation of the merits of others). It

means admiration, not jealousy, in regard to the good qualities of others; to feel happy about the progress of others, to show affection towards the virtuous and to praise virtues. Delighting in the honour and distinction of others corrodes one's own pride and conceit. Jealousy is one of the most destructive forces in our lives. As jealousy subsides, negative impulses give place to positive ones and one is able to have peace of mind.

(3) *karuna* (unstinted sympathy and compassion for those in distress). It is a disposition to render assistance to the afflicted and fosters a charitable heart. It means support and help for the weak, helpless, needy, and those in distress or difficulty, so that they can live happily and peacefully. One should not entertain feelings of hatred or disgust towards such persons

(4) *madhyastha* (equanimity towards the perversely inclined). Instead of being angry with those who would not improve their lives or not listen to good advice, one should leave them alone and neither have any ill-will nor allow it to disturb one's own peace of mind or equanimity. The aforesaid four *bhavanas* or contemplations are golden principles for social intercourse and happy and peaceful life in the world.

5. *Astikya*

The question that comes up again and again in all human relationships, personal, and social, is what is the standard of good, or what constitutes *samyak* (right or enlightened). Who decides, on what basis one decides or what is the primary yardstick or criteria to judge whether a particular choice, attitude or decision is guided or governed by *samyak-darshan* or not.

This criteria or yardstick may be said to be firm conviction (*astikya*, the last characteristic of *samyaktva*) in the divinity of every living being; that every individual soul is potentially divine; that if God is to be found anywhere, it is within the consciousness of living beings; that any injury caused or harm done to any being in any way is disrespect, a sin, and a crime against that divinity. It means non-attachment, spiritual purity, and equanimity. This mindset, attitude or conviction is best expressed in the following verse:

atmavat sarva bhuteshu, sukh-dukkhe priya appriye,
chintyannatmano anishtam himsamanyasya nacharet.[26]

i.e. "In happiness or suffering, in joy or grief, we should regard all creatures as we regard our own self. We should, therefore, refrain from inflicting upon others such injury as would appear undesirable to us, if inflicted upon our-selves." In other words, the value of any act, or of any relationship, between two persons or two nations is to be decided on the basis whether it injures, hurts, destroys and kills, or it enhances human worth and ennobles.[27]

Astikya is firm conviction about the principles of Truth. It may be said to correspond to six fundamental truths of Shrimad Rajchandra, viz. the soul or consciousness as distinguished from matter exists; it is eternal; it is the author of its activities; that therefore it is responsible for the consequences of its activities; it aspires for liberation; and that there are means to achieve liberation. The affirmation, faith or conviction (*astikya* or *shraddha*) about the existence of the soul, distinct from matter or the non-self, is a necessary prerequisite for *samyak-darshan*. It forms the basis of understanding the reality of things or the fundamentals of life (*tattvas*), which leads to spiritual awakening and advancement. Affirmation or conviction in self, i.e. consciousness is the source of all strength; it gives self-confidence, energy, enthusiasm, courage, and fearlessness. Man becomes what conviction he holds. His very being is made up of *astikya* (affirmation of consciousness). In the absence of *samyak-darshan*, neither knowledge can be *samyak* (right or enlightened) nor conduct can be *samyak*.

If a person is not convinced of the existence and reality of sentient or conscious being (*jiva*) and its special characteristics (such as consciousness, performer of actions and liable for the results thereof, etc.), he would remain deeply engrossed and attached to his body and sensual pleasures. When a particular desire of sense gratification is satisfied, it will lead to attachment to those things and give rise to further desires. If there is any obstruction in the fulfillment of the desires, aversion and anger will be the natural

outcome. This enslavement to desires is the root cause of passions and these, in turn, result in the adoption of an attitude of aggressiveness and possessiveness, which are not only harmful to the physical, moral and spiritual well-being of the individual but also militate against social harmony, peace and well-being of mankind Peace of mind and harmony in society can be achieved only through contentment and fellow-feeling.

Samantabhadra has defined *samyak-darshan* as *shraddhanam paramarthanam apta agam tapobhratam; trimudha podham ashtangam samyagdarshanmasmayam.*[28] This has often been interpreted as meaning that *samyak-darshan* is *shraddha* or reverence of *apta* (true God, i.e. *arhat* or *tirthankara*), *agam* (scripture), and *tapobhratam* (the upholders of austerities, i.e. practitioners of moral and spiritual discipline). In subscribing to this belief, people seem to either completely ignore or minimize the importance of "*paramarthanam*", which comes before *apta*, *agam* and *tapobhratam*, of being free from three *mudhatas* (delusive notions and follies) and understanding properly the eight requirements or characteristics of *samyak-drshan*. *Paramarthanam* is made up of two words "*param*" and "*arth*" and can be interpreted or understood in two ways: (1) the highest good or well-being, i.e. *moksha* (liberation from worries, sufferings, and passions, etc.), and (2) *param*, i.e. faultless, pure, inherent nature of *artha* (objects), i.e. the Self and the non-Self or consciousness as distinguished from matter. In other words, a correct view or understanding of the reality of things.

In this sense, it conveys the same meaning as *tattvartha shraddhanam* used in *Tattvartha Sutra*.[29] The three *mudhatas* are: (1) *loka-mudhata*, i.e. foolish notions, such as bathing in rivers for purification of the Self, and customs such as *sati*, etc.,[30] (2) *deva-mudhata*, i.e. misconceptions about the nature of divinity, asking fulfillment of desires and obtaining favour from the deities, who are stained with attachment (*raga*) and aversion (*dvesha*)[31] and (3) *guru-mudhata* or *pakhandi-mudhata*, i.e. respect for false ascetics who are engaged in worldly pursuits, who have not renounced material possessions, and who are guilty of causing injury (*himsa*) to others.[32] By false *gurus*, Hemchandra understands those who lust

after women, gold, land, and property, who do not refrain from the consumption of meat, honey, alcohol, and *ananta kayas*, who do not keep vows of chastity but are attached to wives and children, and who preach false doctrines.[33]

In the verse, *apta*, or *arihanta* is mentioned because *deva* (deity) *darshan* is really "*atma-darshan* — a look or insight into the true nature of the Self and its potentiality. *Apta* is the ideal, being free from all kinds of impurities, faults, and weaknesses such as attachment, aversion, delusion, passions, fear, etc. He is an inspiration and reminds us of our true, essential, and pure nature"[34] and thus, helps us in setting our goal. *Agam* reveals the true nature of things and helps us in understanding the reality as it is.[35] And, a *tapasu* or saint, who has attained control over desires and sensual pleasures and is absorbed in study, meditation, and austerities,[36] is a living example of the dauntless pursuit on the path of righteousness. He instils confidence, patience, and perseverance in us so that we remain steady in pursuing the path of moral and spiritual discipline and not give it up because of certain difficulties or hardships encountered in the way. Thus, *apta*, *agam*, and *tapasu* are the means that help us in attaining our goal of peace and happiness. Mere reverence of them is of no use and will not get us *samyak-darshan*, unless we inculcate in us the qualities they represent and make efforts in that direction.

Characteristics of *Samyak-darshan*

The eight requirements or characteristics, also called component parts (*anga*),[37] of *samyak-darshan* are:

1. *Nihshankita* (freedom from delusion and skepticism), i.e. the unshakeable faith or conviction in the existence and reality of the Self and non-Self and in the doctrine of *anekant* (multifaceted nature of things). This faith is not blind faith or mental slavery since it is in fact a decision arrived at after intuitive understanding of things. A *samyakdrashti* is aware of the limitations of thinking and the harmful effects of frustration. Therefore, after deliberating on different aspects and viewpoints, he wants to arrive at rational

decisions and be free from skepticism or doubt (*Nihshankita*). He knows that doubt kills decision and without an act of decision an individual is unable to muster enough courage to go forward. He is also free from all kinds of fears.

2. *Nihkankshita* (freedom from desires, expectation or attachment to worldly things). Conviction in regard to *atma* (soul) enables a *samyakdrashti* to attain a sort of mental equilibrium and consequently he does not fear death, pain, censure, insecurity, etc. He inculcates the virtues of modesty, forsaking all pride of learning, honour, family, affluence, etc. and desire with regard to the future. He has no craving for the enjoyment of sensual pleasures. Eventually, he wants to be *nihkankshita* (free from desires for worldly things).

3. *Amudhatas* (freedom from delusive notions and follies). A *samyakdrashti*, having an open mind, ever eager to learn from history and experience and grounded in *anekant*, scientific outlook, and rational thinking, is not slave to customary beliefs or conventions or vested interests. He is, thus, free from delusive notions and follies (*amudhatas*).

4. *Niruchikitsa* (absence of contempt or disgust). As a *samyakdrashti* has gained discriminatory insight about the reality of things, the Self and the non-Self, he is free from disgust (*niruchikitsa*), and feels no revulsion at the sight of human sickness, insanity or ugliness. He does not hate or condemn others on grounds of religion, race, colour, creed or nationality.

5. *Vatsalya* (disinterested affection or selfless love). Not only does a *samyakdrashti* avoid hating others, he is also enjoined to practice *vatsalya* (disinterested affection or selfless love) for the fellow beings, dedicating his life to the service and support of all human beings without any distinction of race, religion, sex or nationality.

6. *Upguhana* (non-publicity of one's merits and other people's shortcomings and faults, i.e. to hide shortcomings of others) or *upavrahana* (cultivation of virtuous dispositions). Another characteristic of a *samykdrashti* is *upguhana* (tendency to cover up or hide from public view the shortcomings of persons) or *upavrhana*, that is cultivation of virtuous dispositions of honesty,

gratitude, *ahimsa* (non-violence), forgiveness, modesty, straightforwardness, etc.

7. *Sthitikarana* (stabilization of those faltering in their righteous pursuits or re-establishing them on the path of righteousness). When people deviate from the path of righteousness under the influence of greed, possessiveness, conceit and pride and indulge in aggressiveness and exploitation of the weak, a *samyakdrashti* endeavours to re-establish them on the path of righteousness (*sthitikarana*).

8. *Prabhavana* (propagation of the values of life) Lastly, a *samyakdrashti* tries to propagate values of life (*prabhavana*) by making good ways of life, of thinking and doing things, widely known and easily accessible to people at large the world over through publications, radio, television, internet, etc.

Haribhadra's integral approach, consisting of eight steps, requirements, or aspects of psyco-synthesis, has been described as "right internal approach to truth,"[38] which appears quite similar to *samyak-darshan*. The eight factors are: (1) a spirit of detachment (*nirveda)*, i e. one should rise above one's prejudices and traditional faith, ascertain facts on their own merit, without any attachment to any particular views; truth itself is its own criterion; (2) impartiality. It should be *yukta*, i.e. a well-balanced, reasonable approach, which is possible if one adopts an impartial attitude, and intuitive insight; (3) keenness (*samvega*), inclination or eagerness to know the truth, nothing but the truth; (4) capacity to know the truth; (5) discrimination between truth and untruth, between truth and half-truth or partial truth; (6) ascertainment or acceptance of truth and rejection of untruth; (7) the moral courage to grasp the truth Even when one is able to ascertain the truth, one is not able to grasp, or adopt it as the classical example of Duryodhana proves it. He says that he knows the *dharma* (truth or the path of righteousness) but cannot follow it; he equally knows the untruth but cannot eschew it. This is not the solitary instance, most of us fall in that category to a greater or lesser extent; and (8) concomitance with the truth (*astikya*), i.e. unequivocal love for the truth or internalisation of the truth. Action is the proper fruit

of knowledge. Truth, even if experienced and known, is useless unless it is put into practice.[39]

Bhushanas of *Samyaktva*

Hemachandra has listed five *bhushanas* (qualities) of *samyaktva*.[40] These are: (1) *sthairya* (firmness). It means strengthening the conviction of those who are wavering in the path of righteousness. It is comparable to *sthitikarana* characteristic of *samyak-darshan*; (2) *Jina-shasana-kaushala*, i.e. conversancy with the Jain doctrines; (3) *tirthaseva*. It means serving the virtuous people belonging to the four-fold order of good householders, house-ladies, saints, and women *sadhvis*. It also means frequent visits and charitable activities at the religious places, i.e. places of birth, consecration, enlightenment, and *nirvana* of the *Jinas*, (4) *bhakti* (devotion). This can take two forms, viz. *vinaya*, i.e. respect shown to *atithi* (wandering elders and worthy people), and *vaiyyavrttya*, i.e. service and help rendered with humility to the worthy people; and (5) *prabhavana*, i.e. propagating the values of life through various means. This is same as *prabhavana* characteristic of *samyak-darshan*.

Transgressions of *Samyak-darshan*

The transgressions of *samyak-darshan* are: (1) *shanka* (suspicion). This means a sense of uncertainty or skepticism and lack of firm conviction in the existence of consciousness as distinguished from material objects and the doctrine of *anekant*; (2) *kanksha*, i.e. desire for sense-pleasures or misguided inclination which refers to irrational hankering for the heretical doctrines concerning worldly and other-worldly favours; (3) *vichikitsa* (repulsion). Two interpretations of this are given, viz. repugnance at the sight of human sickness, evil-smell or ugliness and hesitation or doubt about the fruits of moral and spiritual exertion; (4) *anyadrshti-prashansa* (praise for the heretical doctrines or deluded views). It is the unfounded appreciation of the merits of heterodox disciplines and doctrines; and (5) *anyadrashti-sanstava*.[41] It means cultivating intimacy with the real and imagined merits of the

heretical doctrines or deluded views and expressing it in words. *Prashansa* is defined as "praise expressed in the mind," and *sanstava* as "praise expressed in words".[42] The first three of these five transgressions are opposites of the *nihshankita*, *nihkankshita*, and *nir-vichikitsa* characteristics of *samyakdarshan*.

How does one get *Samyak-darshan*?

Samyak-darshan is obtained either through innate disposition or intuition (*nisargaj*), i.e sometimes the enlightened view breaks through spontaneously without outside assistance, or through learning or tuition (*adhigamaj*), i.e. by external sources, such as the study of scriptures or precept of others,[43] i.e. the instruction of those who have realized the divine within themselves or are on the path of God-realisation. In both the cases, the internal cause is the same, viz. the subsidence, destruction-cum-subsidence or destruction of view-deluding *karma* The enlightened view can arise at the appropriate moment in any form of life, sub-human or human, when the painful nature of life is realized, a vision of the true nature of *Jina* is grasped, teachings of *Jina* heard, a past life remembered[44] or because of instruction received in the present or some previous birth.

Samyak-darshan can also arise from (1) *ajnya* or *agya* (precept of passionless saint), (2) *marga* (detachment from worldly objects), (3) *updesha* (teachings of great men), (4) *sutra* (study or listening to moral and spiritual books on discipline), (5) *bija* (understanding symbols), (6) *sankshepa* (understanding reality when explained in brief outline), (7) *vistara* (understanding reality of things when explained in detail), (8) *artha* (ascertaining the true meaning of reality), (9) *avagadha* (understanding through deep and concentrated study of sacred literature), and (10) *parmavagadha* (firm conviction in regard to the true nature of consciousness as distinguished from matter or non-living things) [45]

Role of *labdhi* in getting *Samyak-darshan*

The dawn of *samyak-darshan* presupposes the acquisition of

five *labdhis* (attainments). These are: (1) *kshayopashama labdhi*. True insight or enlightened vision is not possible when a person is in the grip of powerful deluding *karmas* or blinded by tenancious, uncontrolled *anantanubandhi* passions. The destruction-cum-subsidence *labdhi*, therefore, implies loosening of view-deluding karmas to a certain extent.[46] By virtue this achievement, the Self acquires such potency as will enable it to understand the nature of reality of things and to decide the course of action and its direction by discriminating between what is beneficial and what is harmful in the path of moral and spiritual uplift; (2) *vishuddhi labdhi*. As a result of this *labdhi* or achievement, a certain degree of clarity in outlook or thinking and some amount of purity in psychic disposition takes place so that one is inclined towards auspicious acts; (3) *deshana labdhi*. As a result of this, one is disposed to seek an opportunity to gain and enhance his knowledge about the nature of things through instruction from a competent teacher; (4) *prayogya labdhi*. The acquisition of this sort of efficiency enables a person to reduce the duration of all types of *karma*, except the *ayus karma*, and to undertake further subsidence of the intensity of deluding karma (passions and delusion) and emotional excitability (prejudice, pride) which turn the course of action into wrong and negative channels. As a result, the process of purification of psychic dispositions and mental states is accelerated and the intensity of the fruition of the meritorious *karmas* is proportionally increased; and (5) *karana labdhi*. The acquisition of this *labdhi* guarantees *samyak-darshan* within 48 minutes, and assures liberation. It is classified into three segments or stages, viz. (a) *adhahpravrttikarana*. In its process, the soul reduces the duration and intensity of *karmas* to a considerable extent; (b) *apurvakarana*. In this process, the soul passes through such new insights in regard to the reality of things as it has never experienced before[47] and reduces the duration and intensity of *karmas* still further; and (c) *anivrttikarana*. This third process leads the soul to the verge of the dawn of the first enlightenment that comes like a flash on account of the absolute or complete subsidence of the view-deluding *karma*.[48] Just after the termination of the period of this *karana*, the soul experiences the first dawn of enlightened vision,

spiritual awakening, spiritual conversion or *samyak-darshan*.[49]

Nature of *Mithyatva*

Samyaktva or *samyak-darshan* is the most precious jewel and the basic foundation of moral and spiritual discipline and liberation. It is devoid of *mithyatva*, the most degrading delusion *Mithyatva* is opposed to *samyaktva*. For the proper understanding of the concept of *samyaktva*, it is also necessary to know the nature of *mithyatva* and its various forms or types. *Mithyatva* means an incorrect view of Reality, attraction of wrong things, perverse and negative attitude, psychological and physical lethargy, mental agitation, having no inclination for righteous actions, and being engrossed in utter selfishness, intense attachment to worldly objects, and gratification of the senses.

A deluded person has body-alone-sense and identifies the Self with the body, the senses, passions and external things; he does not have peace of mind and is the victim of seven kinds of fears and eight kinds of pride. He is completely ignorant of the true nature of the Self He is *bahiratma* and his condition may be compared to that of a totally eclipsed moon or completely clouded sky, "a stage of spiritual slumber and baffling darkness, of which he is quite ignorant".[50]

Deluded-view (*mithya darshan* or *moha*) is the king; *mamakar* (mineness or attachment to things) and *ahamkar* (ego or I-ness) are its two sons or its *senapati* (commanders-in-chief or lieutenants); its minister is *mithya jnana* (wrong or perverted knowledge), which executes the orders of *moha* and ministers to the needs, desires, and requirements of the deluded-view, i.e it acts as a handmaid to the likes and dislikes of his master (*moha*). *Mamakar* and *ahamkar*, being brothers, support each other. *Mamakar* is defined as identification or sense of attachment with one's body, etc., e.g. this is my body, my house, my son, etc , which, from *nishchaya* (internal, self-referential), and *shuddha* (intrinsic purity) points of view, are external things or entities and are *para* (other) and quite different from the Self (*sva*). Similarly, identification of the Self with various forms or modifications of the Self, such as I am

king, I am poor, I am child, I am adult, I am old man, etc. is *ahamkar*. Each of these two, viz. *mamakar* and *ahamkar*, give rise to attachment (*raga*) and aversion (*dvesha*), which, in turn, give rise to passions and quasi-passions. As a result of these passions, the *yoga* (the activities of mind, body, and speech) becomes active or operational and, infected or stained with passions, lead to sinful acts, such as violence, falsehood, etc. and karmic bondage.[51]

Types of Deluded Views *(Mithya darshan)*

Though there can be any number of deluded views depending on the *nayas* that give exclusive or partial expression without due regard to other aspects, they can be classified in several ways. The two broad divisions are: (1) *naisargika* (natural) and (2) *paropadesha-purvaka* (those produced by formal instructions or instigation of others).[52] While the occurrence of the first type is also possible in the lower stages of living organisms in which the mental structure (physical mind) is not developed, the second type is witnessed only in five-sensed human beings with developed mind. According to *Tattvartha Sutra Bhashya*, these two types correspond to the classification of *mithyatva* into *anabhigrahita* and *abhigrhita*.[53]

Natural deluded views, which are due to the rise of view-deluding (*darshan-mohaniya*) karma, are of three kinds: (1) *mithyatva* (completely deluded view). The soul is unable to distinguish between beneficial and harmful attitudes to life; (2) *samyak-mithyatva* or *mishra-mohaniya* (when enlightened and deluded views are mixed and there is a kind of oscillation between them). The soul has purged itself only partially of delusion; and (3) *samyaktva-karma* (near-perfect enlightened view). Suppression of view-deluding *karma* results in an enlightened view which is imperfect or incomplete because it only lasts only for a short while and is destined to reappear.

Deluded views acquired from the instruction of others (*paropadesh-purvaka*) are divided into four or five types. The four types are: (1) *kriyavadi* (activism), i.e. belief in liberation but not in the other categories of truth. There are 180 varieties of this type; (2) *akriyavadi* (inactivism), i.e. disbelief in the distinction between

beneficial and harmful *karma*. There are 84 varieties of this type; (3) *ajnanika* (agnosticism), of which there are 67 varieties; and (4) *vainayika* (equal validity of all doctrines), of which there are 32 varieties. In all, there are, thus, 363 varieties.[54] When asked which of these doctrines or viewpoints are right or correct and which ones are not, Mahavira replied that they are not right if they insist that they alone (*hi*) are right and they are right if one acknowledges that others also (*bhi*) are right. He gave the simple criteria of *hi* and *bhi* and, thus, sought to rid the different standpoints of their obstinacy and narrow-minded sectarianism. Mahavira had an all-comprehensive vision or approach to Reality; his nature was to view and understand all the conflicting doctrines from their respective standpoints.

Though Buddha's nature was to remain aloof from the mutually conflicting doctrines or views, he too was in a sense the supporter of the doctrine of *anekant-vada* (non-one-sidedness) under the guise of the doctrine called *Vibhajyavada* (the doctrine which upholds that one can answer rightly certain questions by analyzing and "breaking up"). When Simha Senapati (commander-in-chief of the army) asked him as to whether it was proper for the people to call him *akriyavadin* (non-believer in action), he told him that as he taught the people to perform good and wholesome actions, he was *kriyavadin* (believer in action) but as he taught them to refrain from performing evil and unwholesome actions he was *akriyavadin* (non-believer in action).[55]

The five types of deluded views acquired from the instruction of others are: (1) *ekanta* (one-sided). It takes only one aspect of a many-sided thing into consideration; (2) *viparita* (perverse). To believe in things as they are not is called perverse; (3) *samsaya* (sceptical), e.g. enlightened view, enlightened knowledge and enlightened conduct may or may not lead to liberation; (4) *vainayika* (non-discriminating acceptance of all views), e.g. all deities and all philosophical views, or standpoints are equally valid; and (5) *ajnana* (agnostic or ignorant). It denies the possibility of a distinction between good and bad doctrines.[56]

Another way of classifying *mithyatva* into five types is: (1) *abhigrahika*, i.e. uncritical acceptance of traditional and inherited

views or clinging to pre-conceived notions of the family and religion in which one happens to be born without discriminating what is right and wholesome from what is wrong and unwholesome. One should not be dogmatic or obstinate about one's inherited religion, i.e. the religion in which one is born. As Bertrand Russel says: "I would never die for my beliefs because I might be wrong."[57] (2) *anabhigrahika*, i.e. indiscriminate acceptance of all views; (3) *abhiniveshika*, i.e. indiscriminate clinging to a wrong view due to attachment. A man afflicted with obstinacy and attachment is always afflicted with *mithyatva*, be he the upholder of this or that view; (4) *samshayika*, i.e. an attitude or state of uncertainty, doubt or hesitation about various viewpoints; and (5) *anabhoga*, i.e. innate state of false sticking to false beliefs and views typical of living organisms which have not attained a higher stage of development. For instance, one-sensed beings, etc. do not have the capacity of the mind to think and take deliberate action.[58]

Types of *Samyaktva*

Samyaktva, which is attained on the removal of *mithyatva* of various kinds, is either *aupshamika* or *kshayopashamika* or *kshayika*. Of these three, *aupshamika* (suppression) *samyaktva* is of a very short duration of an *antarmuhurta* (a period of upto 48 minutes) and is temporary. One can attain it for a limited number of times on account of the subsidence of four passions of the *anantanubandhi* (tenacious or most intense) type as also on account of the subsidence of view-deluding *karma*.

A living being can attain *kshayopashamika* (partial elimination-cum-suppression) *samyaktva* innumerable times and is also given the name of *vedaka* ("that which experiences") *samyaktva*. In this type of *samyaktva*, there is vision of truth and firm conviction in the reality of things, though it is associated with slight impurity of the form of attachment for one's name and fame, etc. In this state of *samyaktva*, one destroys the first two kinds of view-deluding karma and experiences the near-perfect enlightened view (*samyaktva mohaniya karma*).

In the *kshayika samyaktva*, which is permanent, there is total annihilation of view-deluding *karma* and one reaches the fourth stage of spiritual development (*gunasthan*), viz. *samyak-darshan* (enlightened vision or true insight). The removal of deluded views and the most intense degree of four passions in this stage, leads to calmness and increased energy for moral and spiritual uplift.

Twelve Affirmations (*bhavana*) and *Samyak-darshan*

The twelve affirmations or contemplations (called *anupreksha*[59] in Jain texts) play a significant role in inculcating a realistic perspective and a positive attitude in our life and help in obtaining *samyak-darshan*. Thoughts, actions, and happiness are inextricability linked with one another. If one thinks negatively, he cannot hope to act in a positive manner, and thereby achieve peace, prosperity, and happiness in life Affirmative messages repeated to the Self several times a day have a significant bearing in countering negative thoughts and feelings. Dennis T. Jaffe and C. D Scott observe: "Affirmations are a way to reprogram the mind for more positive results When practiced properly and often, they too can become 'our internal reality'."[60]

Clinging to the past or fantasizing about the future prevents a genuine experience of reality or an objective assessment of the situation It is, therefore, necessary for the mind to be disengaged from all sorts of expectation, pre-conceived notions, projections, and judgements in order to have clarity of vision. Since we come across numerous situations in life, there are as many facets of reality as there are contexts or situations. Our scriptures have singled out twelve affirmations, contemplations or facets of reality, which play an important role in shaping our lives. Reality is what we make of it; as you think so you become. Thoughts, feelings or affirmations (*bhavana*), which are repeated and internalised, play an important part in moulding our attitude, which in turn affect and determine our behaviour.

Drs Jaffe and Scott have defined affirmations as "positive personal statements that modify negative personal beliefs and expectations, and motivate and influence us in new directions".[61]

Such affirmations or reflections on different facets or angles of reality known as *bhavanas* provide us valuable insights which help us stop clinging to a distorted or dogmatic view and correct our vision. A Jain is required to contemplate on twelve *bhavanas*:[62]

1. *anitya* (transitoriness). Contemplation on impermanence of body, and other things and situations, and encourages detachment from worldly things;
2. *asharan* (helplessness). In a world beset with old age, distress, death, etc man has to suffer pain and anguish. Only the Self and its conscious exertions at moral and spiritual discipline are his only true refuge (*sharan*);
3. *samsara* (the cycle of births and deaths). Reflection upon sufferings in the beginningless cycle of births and deaths, including sub-human animal existence, and constantly changing relationships, creates a distaste for attachment towards worldly objects and instils a determination to strive for release from the cycle of transmigration;
4. *Ekatva* (solitariness). Reflection on this *bhavana* instils a sense of responsibility as the self alone has to bear the consequences of its actions;
5. *anyatva* (otherness of the body). Reflection on the fact of distinctness of the soul or consciousness from the perishable body, other material objects and possessions and relations leads one to focus one's attention (*upayoga*) on the eternal sentient (*chetan*) self and its essential nature;
6. *ashuchi* (impurity of the body). Reflection on this *bhavana* leads to renunciation of attachment to body and concentration on the intrinsic purity of the self;
7. *asrava* (inflow of *karma*). Reflection on this *bhavana* draws attention to harmful effects of passions and indulgence in sense-gratification for the health, happiness, and social well-being;
8. *samvara* (inhibiting *karma*). This helps to contemplate on the beneficial effect of moral and spiritual discipline;
9. *nirjara* (dissociation from *karma*). Reflection on this enables us to make conscious efforts to remove impurities and

negativities by the practice of various kinds of austerities;
10. *loka* (the nature of the Universe). Reflection upon the nature of the universe, which is subject to multiple states of origination, decay, continuity, evolution, and dissolution, leads to enlightened vision (*samyak-darshan*);
11 *bodhi-durlabh* (rarity of enlightenment). Four things are rare in this universe, viz. *manushyatva* (human birth and inclination towards self-effort), *shruti* (study), *shraddha* (conviction), and *samyam* (self-restraint). Reflection on this *bhavana* instils in us a sense of urgency and determination not to waste human birth, the time at our disposal, our energies and resources in transitory worldly pleasures but to gird up our loins to make efforts to control our passions, eliminate laxity, procrastination, lethargy (*pramad*), to practise moral and spiritual discipline and attain enlightenment; and
12 *dharma* or *dharmasvakhyatatva* (true path of liberation). Reflection on this *bhavana* creates confidence in the mind of the aspirant and infuses strength needed to practise the path of enlightened world-view, enlightened knowledge and enlightened conduct. The alignment of these three aspects or faculties of consciousness, viz. feeling, knowing and doing, can liberate us from worldly sufferings and ensure peace, happiness, and social well-being.

The above-mentioned contemplations or reflections are inextricably linked with an enlightened world-view (*samyak-darshan*) It enables us to view life and its problems in a realistic perspective and saves us from negative thoughts, which are indeed distortions or exaggeration of the truth. It is wrong to think that these twelve reflections or contemplations (*bhavana*) are only designed or aimed at renunciation from the world and the worldly life (*vairagya upavan*). These reflections are as much useful in this world as they are for spiritual advancement. The benefits of these reflections may be summarised as follows:

1. They enable a person to maintain his cool in adverse

situations and to have a detached and balanced view of things with the result that he is better prepared to face an untoward event in this ever changing world.

2. He remains focused on the present and not waste his time and energy in reflecting about the past or the future.
3. He adopts a positive attitude in life.
4. They teach important lessons of self-reliance, detachment, and equanimity.
5. They facilitate creativity, peace, and happiness in life.

Samyak-darshan and *Gunasthan*

Samyak-darshan is a rational, practical viewpoint, which lets a man have a higher level of consciousness. At the lowest level, say animal level of existence, one is merely survival-oriented and controlled by most intense passions and addictions; such a being thinks but only of one's impulses and desires; he is angry, greedy, and aggressive to the utmost degree. At this level, one identifies the Self only with its own body, sensual pleasures and material possessions; he holds a completely-deluded view; he is in total darkness and unaware or ignorant even of its karmic bondage. We might place him in the first *gunasthan*. The concept of *gunasthan* refers to stages of spiritual development or levels of consciousness.

Jain texts have identified fourteen *gunasthanas* of living beings. At each succeeding stage, one is placed at a higher level of consciousness than the preceding one. Generally, all make efforts according to one's inclination and capacity; some falter and fall down to a lower level while others are able to ascend the ladder because they have been vigilant, alert and focused. The second stage or level is of the nature of intermediary, halting or resting stage of a moment's duration, where one stays for a while when falling down from higher stages.

At the next level, say a family man, one is adaptive though accepting the situation as is, cares for the family; to that extent he is more responsible and sacrificing. Most of the people of the world may be at the level of third *gunasthan* or may be considered

to belong to the first stage

At the fourth *gunasthan*, one is aware of the existence of the Self or consciousness as distinguished from the body. He is aware of the true nature of the Self and therefore controls bad or negative emotions, i.e. passions (practises *prasham*) and cultivates good and positive emotions (*samvega*) He is a self-actualized and creative person, relying primarily on oneself, a confident person, a good leader and manager of one's own feelings and desires. He is also a successful person in handling and managing other people. As a citizen, he indulges in longer term thinking and cares for society He maintains his cool even in adverse situations.

The fourth level of *samyak-darshan* is called *avrat gunasthan*. This is so-called because even though a *samyakdrashti* has all the necessary prerequisites of treading the path of moral and spiritual discipline, he lacks spiritual strength to practise moral rules of self-restraint He has a glimpse of truth and although he is all set to move forward and ascend the ladder of *gunasthan*, he has certain weaknesses For instance, he remains somewhat attached to his family and worldly objects He practises charity and does good to others, though with selfish motive He is not completely unselfish or non-partisan, he has feeling of pride and at times becomes angry because he has not totally conquered or sublimated the passions He has, however, subdued or suppressed the four tenacious or most intense (*anantanubandhi*) passions has clarity of vision and is convinced of the true nature of the Self. Though he is not averse to follow moral and spiritual discipline, he is not able to observe the moral and spiritual rules of conduct consistently.

After the fourth level, ascending on the ladder of spiritual development (*gunasthan*) depends on the progress he makes in regard to the suppression or conquest of the passions and laxity or negligence (*pramad*) and the practice of moral and spiritual discipline As he rises on the ladder of spiritual progress, he gains increasing capacity to change himself as well as society and his actions are beneficial to all living beings.

Conclusion

A person who is equipped with *samyak-darshan*, clarity of vision or realistic perspective in life is better prepared to face the challenges in life and make mature and balanced decisions in difficult situations. He faces the situation in life with patience, courage, confidence, enthusiasm, and energy. He neither reflects on the glories of the past nor indulges in wild expectations about the future. He remains a matter of fact person and does not live in a make-believe world

Samyak-darshan, is a "transforming vision". It helps in transforming one's attitude, habit, mindset, or psychic disposition in the right direction. It is not that people do not always know what is the right direction or course of action. The fact of the matter is that mere information or knowledge is not enough to set one on the right track or correct path. What is required is self-confidence, firm conviction about the absolute necessity, purpose, desirability of the change in the attitude, determination, motivation, will power, and acceptance of reality.

It is often said that the hardest and the most difficult thing for a person is to give up his point of view and attitude. But rigidity, or obstinacy in any field is neither helpful to the person concerned nor to others. Since one's inner nature affects the relationships with others, one has to balance one's needs and impulses with the needs and feelings of others. This right balance can be accomplished when the individuals are able to balance and harmonise the various faculties of their own nature or aspects of consciousness, within their own psyche. One cannot compel others to follow a particular course of action. As the saying goes, one can take the horse to water, but cannot make it drink. Others have to be persuaded, not compelled, by goodwill, empathy, amity, fellow feeling, cooperation, and, above all, by one's example. As the well-known proverb says: "Example is better than precept." One should imbibe the qualities, the prerequisites and the characteristics of *samyak-darshan* within oneself before asking others to follow a particular course of action.

Samyak-darshan means living in the present, having a

comprehensive and enlightened vision, adopting the right attitude, possessing strong will-power, firm conviction, commitment, enthusiasm, self-confidence, self-reliance, calmness or stillness of mind, positive outlook, control of passions and desires, a spirit of detachment, freedom from enslaving desires, internal purity, compassion, goodwill, fellow-feeling, appreciation of the good qualities of others, maintaining one's cool in adverse circumstances and guarding against delusion, doubt, ignorance, pride, prior assumptions and any kind of self-bias. These are as much the qualities, things or fundamentals of a good business strategy and management system to be successful in this world as they are essential for leading a life of peace, happiness, and social well-being.

As a result of *samyak-darshan*, one becomes an entirely transformed being. His attitude towards life, his outlook of the world and worldly things, the basis of his relations with others, his conception, and assessment of values all are changed. This miraculous transformation is evidenced in the person's attitude and behaviour by the five tendencies (calmness, enthusiasm, detachment, compassion, and acceptance of reality) which become automatically manifest in a person gifted with *samyak-darshan* and are, as it were, its differentiate. This transformation of individual consciousness rarely occurs overnight. It is a matter of growth and adherence to a plan with a fixed mental intent. That is why a life of moral and spiritual discipline consisting of self-restraint, the five abstentions or vows, etc. is considered essential. Thus, *samyak-darshan* not only enables an individual to obtain peace of mind and happiness, but also facilitates social harmony and peace in the world.

NOTES

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5

Anekant: Jain Relativism

Meaning of *Anekant*

The concept of *anekant* forms the cornerstone of Jain philosophical thinking. Etymologically, *anekant-vada* can be explained in two ways: (1) *an* + *eka* + *anta* + *vada*, i.e. not-one-side or viewpoint, theory or philosophic position. In other words, it signifies plurality of characteristics of a real or the object of knowledge. The theory of many sidedness or manifoldness of reality, implies that in order to arrive at truth one should take into account "all possible angles of vision regarding any object or idea";[1] and (2) *an* + *ekanta* + *vada*, i.e. not-one-sided-theory. In other words, it is to be contrasted with *ekanta-vada*, which stands for definite, categorically asserted one-sided philosophical position. These one-sided views can be either assertions of *only* one of many facets or aspects of a thing in disregard of other aspects or emphasize only one side of the coin, i.e. only one of the two characteristics, which appear to be mutually contradictory, even though both are, in fact, the inalienable part of a real and do certainly coexist in the same object. Thus, Jainism lays emphasis

on the complex and variable nature of reality, which is said to be many-sided, i e endowed with diverse and even contradictory characteristics.

For instance, let us take the contradictory characteristics of swift and slow Edmund Holms states: "It would be nonsense to say that every movement is either swift or slow. It would be nearer the truth that every movement is both swift and slow, swift by comparison with what is slower than itself, slow by comparison with what is swifter than itself "[2] As Albert Einstein says, "we can only know the relative truth, the Absolute truth is known only to the universal observer."[3] *Anekantvada*, thus, lays emphasis on the fact that "no judgement is true in itself and by itself Every judgement as a piece of concrete thinking is informed, conditioned to some extent and constituted by the appercepient character of the mind "[4] A substance embellishes itself with apparent antagonisms The emphasis of the one and the cancellation of the other would irresistibly lead us to the biased estimation and *ekantic* view of reality.[5]

Two Senses of *Anekantvada*

It is useful and, indeed, important to recognize the two senses in which *anekantvada* is used in Jainism. In the first place, it denotes that reality is manifold that each entity has a manifold nature and consists of diverse forms, relations and modes, of innumerable aspects. In other words, according to Jainism, we find multiplicity of reals in the world and each object of knowledge is found to be endowed with a large number of qualities and characteristics. In this sense, it is said to be "the theory of manifoldness of reality" Secondly, the term *anekantvada* also means that reality is not only multifaceted but is also endowed with characteristics, which appear to be mutually contractory or opposed to each other even though coexisting in the same object as an inalienable part thereof.

Thus, reality, according to Jainism, is an inalienable complexity of antagonistic dimensions of permanence and change, existence and non-existence, one and many, universality and particularity

etc. It is said to be "inalienable complexity" because the contradictory traits (*dharmas*) are inherent in the reality itself, i.e intrinsic nature of the reality (*vastugata dharma*),[6] which is an integral whole. If we deny the multi-dimensional nature of reality consisting of mutually opposed characteristics, then there arise various sorts of complications and confusions which lead to conflicts, strifes and tensions. Seeing widely differing theories on the same subject one is apt to get confused, hardly knowing which of them represents the correct position. Here *anekantvada* comes to our aid and rescue and provides an amicable solution to controversies.[7]

It is in this second sense that *anekantvada* is, in fact, properly and rightly used as a method which allows for reconciliation, integration and synthesis of conflicting philosophic views.[8] That is why, *anekantvada* is also called *syadavada*, which, together with "the dialectic or the doctrine of sevenfold prediction", makes it possible to comprehend things in all their aspects and reconciles even contradictory philosophic propositions or standpoints (*nayas*).

Anekantvada has been translated or described by different scholars as 'relative pluralism' (S N. Dasgupta), 'non-radicalism' (B.K Matilal), 'theory of non-one-sidedness' (B.K. Matilal), 'non-absolutism' (S Mookerjee), 'non-unequivocality' (F. W. Thomas), and 'the theory of manifoldness' (Y. J Padmarajiah) In his work *Anekantajayapataka*, Haribhadra has mentioned other synonyms of *anekantvada*, such as "the philosophy of integration," "the theory of manifoldness of every real entity," 'the philosophy of 'that' and 'not that,' and "the philosophy of intermixture".[9] Although all these synonyms and terms, to be sure, throw considerable light on the nature and meaning of *anekantvada*, they are, however, unable to convey the real meaning and whole sense of *anekantvada*. All of them are lacking in one way or the other. For instance, the terms "non-unequivocality" or "non-radicalism" are vague; "non-absolutism" is not acceptable, for, according to some, even Madhyamika philosophy of Buddhism can be described as "non-absolutism" while others convey only the first sense of manifoldness in which *anekantvada* is used. Almost all of them ignore the most important feature of *anekantvada*, viz.

reconciliation of apparently contradictory and mutually opposed characteristics coexisting in the same object. It is, therefore, not without reason that Frank Van Den Bossche has deemed it necessary to use the terms "Jain Relativism"[10] and "Dialectical Realism"[11] for *anekantvada.*

Central Theme of *Anekantvada*

The most significant use of *anekant* is harmonization of conflicting views found among partial observations. Accordingly, the main purpose of *anekant* is not so much to draw our attention to the fact that each object consists of many attributes, forms, relations and modes, but to highlight and prove that contradictory characteristics or traits (*dharma*) coexist simultaneously in the same object as inalienable parts thereof. Existence is as much an inalienable part of the same object as non-existence and permanence is coexisting in the midst of change, and so on. Thus, the Jains accept the possibility of coexistence of contradictory attributes in one and the same thing

"*Anekant* means the manifestation of two mutually opposed powers," i.e. the powers of the form "the same and not the same."[12] Vidyananda points out that the opposed cognitions of the form 'the same and not the same' "can be established and if such a position is acceptable to the reals themselves, what can we do in the matter?"[13]

Amrtachandra has defined *anekant* in these words: *yadev tat tadev atat, yadev aikam tadev anekam, yadev sat tadev asat, yadev nityam tadev anityam, ityek vastutva nishpadakam parasparavruddha shakti dvaya prakashnam anekantah,*[14] i.e. any real object in the world is identical and distinct, one and many, existent and non-existent, eternal and non-eternal and so on. Thus, *anekant* highlights that any real object (*vastu*) possesses mutually contradictory traits, characteristics or modes coexisting simultaneously therein. In fact, these contradictory traits or modes forming an inalienable part and intrinsic nature of an object provide the true exposition of the reality.

Further clarifying this point, Akalanka has stated that *anekant*

means liquidation of absolute one-sided assertions, such as *vastu* (any real object) is only existent or only non-existent, only eternal or only non-eternal.[15] According to Haribhadra Suri, Frank Van Den Bossche observes, *anekantvada* proper deals with four basic doctrines, viz. that any real object in the world is (1) an existent and a non-existent (*sat* and *asat*), (2) eternal and non-eternal (*nitya* and *anitya*), (3) universal and particular (*samanya* and *vishesha*) and (4) describable and undescribable (*abhilapya* and *anabhilapya*).[16] This description keeps two of the four pairs of mutually contradictory traits, mentioned earlier by Amritachandra, and adds two more pairs.

Samantabhadra had a clear conception of what constitutes the central theme or core of the doctrine of *anekantvada*, viz. that a thing must be characterized by two mutually contradictory features at one and the same time. Although he felt that the doctrine was applicable universally, he examined ten pairs of contradictory features. His method of examination is to consider the two one-sided views first and then to offer a synthesis of the two.[17] Since the subject is very vast, we confine ourselves to a discussion of six pairs of mutually contradictory traits or features, thereby combining the lists of Amritachandra and Haribhadra.

Concomitance of Existence and Non-existence

Of these six contradictory pairs, or dyads of contradictory *dharmas* or traits, existing simultaneously in the same object, the one concerning existence and non-existence, affirmation and denial, being and non-being, positive and negative has proved to be quite puzzling and, indeed, most misunderstood by non-Jain thinkers. They cannot easily appreciate how it is possible to predicate two contradictory attributes at the same time to the same object of reality. For instance, how could it be that the same object, say in the form of a jar *exists* and does *not exist*.

Jainism has been able to resolve the intricate puzzle of the so-called contradiction between existence and non-existence of a jar on the basis of *svarupa* (intrinsic or own nature) and *pararupa* (extrinsic or alien nature) *chatushtaya*, i.e. the four aspects or factors of substance (*dravya*), place (*kshetra*), time (*kala*) and state,

condition or nature (*bhava* or *rupa*) attaching or relevant to the situation. Bossche calls these four aspects or determining factors as the "ontological coordinates" of a thing; without these existence is impossible.[18]

The existence of a jar is affirmed as real with reference to *sva-rupa*, *sva-dravya*, *sva-kshetra* and *sva-kala* while non-existence of the jar is established by the denial of *para-rupa*, *para-dravya*, *para-kshetra* and *para-kala*. For example, in the case of a jar, the attributes of another thing, viz. a cloth, being quite foreign, would be *para rupa*. A golden jar would be an example of *para-dravya* in the case of an earthen jar. "*Para-kala* would refer to the time when the jar before formation by the potter was mere clay or when after its destruction would be mere shreds. Any other place where the jar is not situated would be its *para-kshetra*.[19]

Thus, the existence of a thing depends on its four aspects, *svarupa*, etc and the non-existence of the same depends on its *pararupa*, etc. "The essential nature of a thing not only implies its *svarupa* but differentiates itself from *pararupa*. In experience, we not only perceive a thing, but perceive it as distinct from other things. A jar is seen not merely as a jar, but as a thing distinct from cloth by its side Without this distinction there can be no perception of the jar at all".[20]

According to Jainism, a thing is neither absolutely existent nor absolutely non-existent. It is both existent and non-existent. Each real (*sat*) is existent from the stand-point of its 'own nature', i.e. its own substance, in its own place, in its own moment and in its own state But it is non-existent in substance other than its own, in place other than its own, in moment other than its own and in state other than its own. Thus, the problem of coexistence of contradictory traits or characteristics in one and the same thing is resolved

Concomitance of the Permanent and Impermanent

According to Jainism, *sat* (existing reality) or *dravya* (substance) is characterized by permanency in the midst of change. Substance is endowed with a substratum which not only persists through time and space, but is also invested with modes which appear

and disappear under varying conditions. The very term "*dravya*", used for substance, signifies *dravyatva*, i.e. "that which by nature flows towards its modes". Siddhasen Divakara has put forward this point more forcefully in these words: "There is no substance that is devoid of modification, nor is there any modification without an abiding something, a substance. For, origin, decay and continuance are the three constituents of a substance."[21] Continuance stands for permanency while origin and decay account for change. For instance, after ornaments of gold are made, gold as a substance persists and is existent along with its attributes and what changes is the mode.

Concomitance of Identity and Difference

While preserving its nature, the substance (*dravya*), in Jainism, is said to possess or endowed with attributes or qualities (*guna*) and accompanied by modifications (*paryaya*), i e. *gunaparyayavaddravyam.*[22] Things devoid of attributes and modifications are nothing but abstractions. Qualities are incapable of being existent by themselves even for a moment. Since the attributes always reside in the substance, they are not separate or different with reference to spatial extent; how can the property and its locus be considered different from each other, one may ask Nevertheless, the substance is not the quality and the quality is not the substance, they are distinct as regards nomenclature, number, characterization, and purpose. Thus, the relation between *dravya* (substance) and *guna* (quality), between soul and knowledge is one of identity-in-difference. At no stage or point of time, can one separate knowledge from soul and when separated each of them "becomes meaningless abstractions, incapable of existence in reality", as Prof. A. Chakravarti remarks.[23] Hence, knowledge is considered almost identical with the soul. However, the two are not identical, i.e. they are distinct in the sense that while knowledge is a quality, the soul is the underlying substratum in which quality inheres. Moreover, besides knowledge, the soul possesses other qualities, or attributes, such as intuition (*darshan*), vigour (*virya*) and bliss, etc.

Similarly, substance and modes are neither exclusively identical

nor exclusively different The substance is identical with its mode as they are invariably found to go together, but they are also different as regards designations, numerical properties, definitions, utilities, etc.[24] For instance, the earth is a substance and a pot is its mode. A pot is made of earth and as it cannot be produced without it, it is identical with the earth. However, the earth cannot exercise the function of holding water, before it is transformed into a pot which therefore, is functionally different from earth.[25] Thus, the relation between the substance and its mode is one of identity-cum-difference. It also follows that an effect and a cause are related through identity-cum-difference.[26]

Concomitance of One and Many

The nature of substance and modes not only entails the concomitance of relationships of permanence and impermanence, identity and difference, universal and particular feature, cause and effect but also of one and many.[27] For instance, a number of pots can be made of earth and several ornaments can be made out of one substance, viz. gold. In fact, "*aneka*", i.e. many, in *anekant-vada* is not diametrically opposite to *eka*, i.e. one, for many includes one. Different *ekant-vadins* (those holding one-sided views) may thus be only constituents of the *anekant* doctrine.[28]

Concomitance of Universal and Particular

The true nature of the object reveals that it is at the same time both general and particular. Generality grows out of the discovery of a common feature of the particulars which thus help us to derive the idea of generality and each of the particulars also shares in the generality to which they jointly contribute.[29] There can be no universal without the particular or a genus without the species, and the particular cannot stand by itself without the support of the generic properties in the larger setting of concrete reality. For example, when a person is asked to bring a mango fruit he attempts to bring, but not any other fruit, although he is aware of the fact that mango is only a species in the genus of fruit.[30] The nature of substance and modes also entails the relationship

of universal and particular. The standpoint of substance may be called the viewpoint of generality, while the standpoint of change or modification may be called the viewpoint of particularity or differentiation.

Concomitance of Describable and Indescribable

A statement is made in a certain context. One can affirm or describe a thing, event or an object with respect to its own particular time, place and condition or state. But we cannot affirm or make the same statement in respect of other thing, present at other time, in different place or in different condition, situation or circumstance. There is no word which would bring out the implication of both the affirmation and negation of a thing at the same time. Owing to the limitation of the power of expression, the category of indescribability (*avaktavya*) arises (when both affirmation and negation are desired to be expressed at the same time).[31] However, *avaktavya* should not be interpreted to be absolutely indescribable for then *avaktavya* itself would become meaningless. It only refers to the impossibility of finding an idea which would include both the thesis and the anti-thesis at the same time.[32]

Nayavada (Doctrine of Standpoints or Partial Truths)

As already discussed, reality is a multifaceted complexity, viewed in itself and with reference to time and place. It is complex because (a) it is constituted of substances, qualities and modifications, (b) it is extended over past, present and future times, (c) it is extended over infinite space, and (d) it is simultaneously subjected to origination, destruction and permanence. Given limitations of human understanding, it is very difficult to comprehend the innumerable characteristics and multi-dimensional facets or aspects of a thing or the object of knowledge in their entirety; they can be analyzed and grasped individually from a particular standpoint (*naya*). *Nayavada* (the Doctrine of Standpoints) is concerned with a particular aspect

of an object. It is a descriptive and analytic tool by which the usual approaches to knowledge can better be understood. *Naya*, thus, reveals only a part of the totality and it should not be mistaken for the whole.

As a standpoint, *naya* grasps only a part or an aspect of a thing and is expressive of a partial truth about an object, as entertained by a knowing agent or speaker. It does not, however, rule out other different viewpoints. There is nothing wrong with *nayas* as such (particular standpoints or partial truths), so long as they uphold their viewpoints without contradicting or rejecting other's viewpoints. *Naya* becomes *durnaya* (pseudo-standpoint), when it denies other standpoints, contradicts them, excludes them absolutely and puts forward its partial truth as the whole truth, as was the case in the oft-quoted parable of the elephant and the seven blind men. Each of them mistook a limb for the whole elephant and for that reason they quarrelled among themselves. It is such ignorance (partial knowledge coupled with obstinacy) that breeds intellectual intolerance and conflict.[33]

Samantabhadra points out that when various standpoints (*nayas*) are seen in terms of relativity and considered complementary to one another (*parasparapeksha*) they are *swaparopakarinih* (mutually supportive). But when they are considered from one-sided point of view, unrelated to or independent of one another, they become *swa-para-pranashinah* (mutually destructive).[34] In *Apta Mimansa*, Samantabhadra categorically states "*nirpeksha-naya-mithya*", i.e. standpoints (*nayas*) which are one-sided and unrelated to one another are false and faulty. But if the *nayas* (standpoints), are *sapeksha*, i.e. mutually accommodating and complementary to one another, they are, indeed, quite efficacious and useful in portraying the true nature of substance and hence are the most judicious and satisfying to all concerned in every way.[35]

Siddhasena put the same point in these words: "All the standpoints (*nayas*) are right in their own respective spheres— but if they are taken to be refutations, each of the other, then they are wrong. But a man who knows the 'non-one-sided' nature of reality never says that a particular view is absolutely wrong."[36]

Every aspect or attribute of a thing in its own way reveals the nature of a thing. Hence, *naya* is a means of having an insight into the nature of reality.

Akalanka, therefore defines *naya* as *naya jnatur-abhiprayah*, i.e. *naya* is the particular approach of the knower or that it deals with a particular aspect which the speaker has in view.[37] According to Samantabhadra, the context is attached or connected with the perceiving mind in the form of a purpose, which determines the selection of a particular aspect from a complex real.[38]

The particular aspect or characteristic, which is expressed, becomes primary (*mukhya*) while the unexpressed characteristic or aspect is considered secondary (*gauna*). Amrtachandra has drawn attention to this fact by giving the example of a milk-maid, engaged in churning butter-milk. While churning it, she pulls the string of one side thereby bringing it in the foreground and loosens the string of the other side, thereby letting that string go round the churning rod (which recedes into the background). As a result, she succeeds in extracting butter out of butter-milk.[39] The moral of this example is that if we look at the different standpoints (*nayas*) in knowing reality, one of its aspect considered primary having relevance and prominence at the moment and demanding our immediate attention is within the foreground or focus of our attention while the other aspects, although they undoubtedly remain at the back of our minds, recede into the background. This truth, namely that, when some aspect of concrete situation in reality is in the foreground of our attention, the other aspects recede into the background, is one of the cardinal principles of the modern *Gestalt* or Configurationist school of psychology.[40]

Since the aspects of reality are innumerable, the *nayas* are also expected to be innumerable. Jains, however, divide the *nayas* into seven kinds, viz.

1. *Naigama-naya* (the common person's view or the non-distinguished Universal-Particular standpoints). This *naya* is interpreted in two senses: (1) with reference to the end or purpose, involved in the action, i.e. emphasizing the teleological character;

and (2) as a method of referring to an entity in the "non-distinguished" manner. In the first sense, it takes into account the purpose (*sankalpa*), intention, or end of a certain continuous series of actions which has yet to be accomplished or completed. For instance, when a person collecting fuel, water, rice, etc. is asked as to what he is doing and he replies "I am cooking". Although he is not actually engaged in cooking food, but all his activities are actuated by the ultimate objective of cooking.[41] In the second sense of the term, *naigam-naya* apprehends a thing as having both universal or the generic and particular or the specific properties without distinguishing them For instance, when we use the term "bamboo" in the statement such as "Bamboo grow here in plenty," from the "non-distinguished" point of view, the distinction between the generic and the specific features of the bamboo is not within the focus of our attention, although it is undoubtedly at the back of our minds [42]

2 *Samgraha-naya* (the generic or the class view). It emphasizes the universal features of an object. It is concerned with the general or common characteristics or attributes of a class or group and seeks unity in diversity. For instance, consciousness is the essential nature of all souls, that all *dravyas* are one through *dravyatva*, or that there is existential identity But if it is asserted in absolute terms, as the thesis of Vedanta, for example, it turns into a pseudo-standpoint (*samgrah abhasa*)

3. *Vyavahara-naya* (practical or particular view) represents the popular conventional point of view based on empirical knowledge and is concerned with the specific characteristics of an object For instance, when we say "whatever exists is either a substance or a mode," or "a substance is either conscious or unconscious". Such classificatory exercise is helpful for understanding and exploring philosophic truths. Thus, the "general" standpoint implies collection and subsumption while the "practical" standpoint implies classification and differentiation. But if classification is intended to separate the entities in the exclusive sense or absolutely (*ekantatah*) from each other, this becomes a pseudo-standpoint (*nayabhasa*). Vadideva mentions that the Charvaka view is an example of this pseudo-standpoint.[43]

4 *Rjusutra-naya* (the "straight thread' or linear view or the standpoint of momentariness) It is called *rju* (straight) because it takes into account only the present state or mode of an object, without concern to the past or the future. It looks at a particular things as it appear at a particular moment This standpoint asks us to consider reality as the direct grasp of the here-and-now or "the clearly manifest,"e g "(here and now) there is pleasure-moment" Thus, the evanescent modes (*paryaya*) and psychic states (*bhava*) are held as matters of principal interest under this standpoint [44] An over-emphasis on the fleeting aspect of concrete reality has led the Buddhists to treat this partial truth as the sole foundation of their conception of reality (the doctrine of universal flux), thereby landing them into pseudo-standpoint.

5 *Sabda-naya* (the verbal or literal view or the standpoint of synonyms) relates words to their meanings, each word having its own meaning, and different words referring to the same object Thus, the synonymous words convey the same meaning or thing Thus, from this standpoint the words "*indra*", "*sakra*", and "*purandara*" denote one and the same individual, despite differences in their basic or etymological meanings

6 *Sambhirudha-naya* (the etymological standpoint) distinguishes the meanings of synonymous words according to their roots, i.e purely on their etymological grounds. In other words, it asks us to make a subtle distinction in the meanings of words which are supposed to denote the same object Thus, of the three synonym words "*indra*", "*sakra*" and "*purandara*", *indra* signifies one who is "all prosperous," *sakra* signifies one who is "the all powerful", while *purandara* signifies "the destroyer of the enemies"

7. *Evambhuta-naya* (actuality or the "such like" standpoint) restricts the meaning of words to their concrete and immediate usage. It is the mode of actual standpoint. It determines or ascertains an object in its present state or mode. According to this *naya*, a word should be used to denote an object only when it performs the activity which it connotes Thus, the word "*Purandara*" is to be used only when he is actually engaged in the act of destroying enemies, not otherwise. Likewise, a person is to be called a *pujari* (priest) only at the time he is actually

worshipping the deity, and not when he is sleeping or doing other work.

Of the above seven *nayas*, the first four *nayas* are classified as the standpoint of things (*artha-nayas*), as they are concerned with the objects of knowledge, while the last three are known as the standpoint of "word" (*sabda-nayas*), since they are concerned with only the linguistic uses From the metaphysical point of view, the *nayas* are classified into two kinds, viz. *dravyarthika* (substantive) and *paryayarthika* (modal). The first refers to the permanent aspect of a substance and is concerned with the standpoints of identity or generality, while the *paryayarthika-naya* refers to the changing aspect or modes of a substance and is the standpoint of diversity or particularity. Of the seven *nayas* mentioned above, the first four belong normally to *dravyarthika-naya* and the last three to *paryayarthika-naya*.

A thing has innumerable characteristics and there are numerous standpoints having primary and secondary importance. They are inter-dependent and their harmonious combination paves the way to comprehensive understanding of the reality and enlightened vision All propositions about the world can be reduced to one of these seven *nayas* When these *naya* propositions or standpoints are formulated in an absolute way and are said to be absolutely true, they become fallacies (*abhasa*).[45]

Syadvada (Method of Conditional Predication)

Sayadvada is a method which is complementary to that of *nayavada*. While *nayavada* is analytical in character, *syadvada* functions as a synthetical method. *Nayavada* analyses one of the standpoints under the aspect of identity (*dravyarthika-naya*) or of difference (*paryayarthika-naya*); while *syadvada* further investigates the various strands of the truth delivered by a *naya*, and integrates them into a consistent and comprehensive synthesis. Every such strand is called a *bhanga* which is referred to, variously as a mode, or a predication or an alternative or a possible truth. Further, *saptabhangi*, or the theory or seven-fold predications, is treated as

synonymous with *syadvada* owing to the fact that the number of possible or alternative truths under the conditional method of *syadvada* are seven only.

"Each of the *nayas* comprehends things from only one particular standpoint, knowledge derived from a *naya*, therefore, is partial and incomplete. To comprehend things in all their aspects, therefore, a special mode or form must be found."[46] *Syadvada* provides that mode or method. "The *nayas* refer to the parts of the things, whereas *saptabhangi* refer to the things as a whole." *Nayavada* is the analytical method of knowing. *Syadvada* is a logical compliment of *nayavada* as it makes us aware of the possibility of other alternative aspects or predications. The seven-fold predication (*saptabhangi*), which is an integral part of *syadvada*, includes both positive and negative predication without contradicting each other.[47] *Syadvada* is the mode or method of predication or communication, which is a faultless way or means of expounding, in a proper perspective, the true meaning of the multi-faceted reality (*anekantatmakartham kathnam syadvadah*)[48] The term "*syat*" is an indicator and supporter of the true purport of *anekant*.

The object of knowledge is immensely complex, encompassing innumerable modes and related to all the times, past, present, and future. But the human mind is of limited understanding, and human speech has its imperfection in expressing the whole range of experience. Under these circumstances, all our statements are conditional or relatively true So Jain Relativism insists on qualifying every statement with the term "*syat*". *Syadvada* consists of two words: "*syat*" means "in a way" or "in a certain context," in a certain sense, in some respect or from a particular point of view, and "*vada*" means statement The word "*syat*" does not mean probability or doubt, as many people mistakenly believe. The word *syat* signifies a particular context, makes a definite assertion, and emphasizes conditional or relative character of a statement

Saptabhangi (Seven-fold Predication, Expression or Judgement)

Syadvada is generally and rightly treated as synonymous with *saptabhangi* because as Prabhachandra put it *syad-asti-adi saptabhanganuyo vadah*,[49] i e the particle *syat* invariably accompanies every *bhanga* (mode or way of answering a question) in *saptabhangi*. It would, therefore, be perfectly natural to describe *saptabhangi* alternatively as *syadvada* or a doctrine of *syat*. Mallisena Suri defines *saptabhangi* as follows.

> *Syadvada* or *Saptabhangi* is that conditional method in which the modes, or predications (*bhangah*) affirm (*vidhi*), negate (*nishedha*) or both affirm and negate, severally (*prthagbhuta*) or jointly (*samudita*), in seven different ways, a certain attribute (*dharma*) of a thing (*vastu*) without incompatibility (*avirodhena*) in a certain context (*prasangavashat*) [50]

Similar definitions have been given by Akalanka, Vadideva, and Vimaldasa, who have also laid emphasis on *avirodhena* (without incompatibility), which includes not merely consistency with the other modes, in the method, but also with the valid knowledge, perceptual (*pratyaksha*) or otherwise (*paroksha*) [51]

In other words, no modal assertion, or proposition,— simple or complex; affirmative, negative or both— can, at once, express anything other than an aspect (*prakara*) of the truth of a thing. The full truth, or rather the synthesis of truths, can result only from a well-ordered scheme of propositions (*vachanavinyasa*) Each proposition is, therefore, relative to, or alternative with, the other proposition which, in their totality, present the full meaning of the thing with respect to the particular attribute predicated of it. The Jains maintain that *saptabhangi* offers such a well ordered scheme in which the modes (*bhangas*) are exclusive of one another, but are, at the same time, in their totality, exhaustive of the many-sided truth of the multifaceted reality[52]

Not only human understanding has its limitations in comprehending the multi-faced complexity of the reality, but

human speech is also not capable of putting in words, at a stretch, all that the mind might have grasped. Therefore, the words can express or describe only one aspect, characteristic or trait (*dharma*) at one time Hence the exposition or presentation of many-sided aspects of reality is possible only successively or consecutively (*kramarpana*). There is no other way Only *syadvada* provides a proper method for such exposition. By using the word *syat*, only one aspect or trait is brought into focus, primacy (*mukhya*) or prominence at a time, the other aspects or traits remain hidden or in the background and are included or covered in a secondary (*gauna*) way or form

For instance, when we say *syat-asti ghatah*, i e "the jar exists" in a certain sense or "from a certain point of view", then the existence of jar is affirmed or described with reference to *swarupadi* or *swa-dravyadi chatushtaya*. i.e self-quaternary of its own substance or material (say clay), its own place, its own time and its own condition or state It is non-existent with reference to *para-rupadi* or *para-dravyadi chatushtaya*, i e other-quaternary of other material (say waterness, or cloth, etc), at other place, in other time (past or future) and in other form or condition Thus, from the point of view (*apeksha*) of substance, the, jar is (exists as) a jar of clay, but is not (does not exist as) jar of metal Similarly, in respect of place, while the cow is in her shed, she is not in the field. Again, in respect of time, Socrates existed before Christ, but did not exist after Christ Similarly, in respect of form, water below the freezing-point exists as a solid, but does not exist then as a liquid [53] Thus, the existent or non-existent, etc predicated of a thing is not absolute and unconditional but relative and conditional Absolute affirmation and absolute negation are both erroneous. The indication about the presence of other characteristics (including contradictory traits) in the same object is given by the term "*syat*".[54]

As a matter of fact, a thing can be described by two fundamental propositions— one affirmative and the other negative. The seven-fold predication or judgement (*saptabhangi*) is formulated on the basis of these two fundamental modes. A real changes constantly and therefore it is not possible to attribute existence to it. What can be attributed to it is non-absolute existence

which is liable to change at the next moment. Thus, we get the first two predicates of the Sevenfold Predication using, as an example of a real, a jar (1) The jar exists in some respect, in a certain sense or from a certain point of view; and (2) The jar does not exist in some other respect.

At any instant in its existence, the jar has modes that are originating and modes that are passing away There is simultaneous origination and cessation So the jar "exists" with respect to one framework of substance, place, time and mode and "does not exist" with respect to another framework of substance, place, time and mode (the third predicate) exists and does not exist. As it is impossible to conceptualize or to express simultaneously the existence and non-existence of something, we are forced to think of and express them sequentially[55] The simultaneous assertion of both cannot entail a simple contradiction, because both are true separately[56] In other words, some aspect can be affirmed or denied separately from a certain point of view, or both affirmed and denied successively, one after another So in the third mode of predication we have successive or consecutive (*kramarpana*), presentation also called "differentiated togetherness". But when this predication is to be affirmed and denied simultaneously, one is faced with a contradiction which can be wisely avoided by the judgement of "indescribability," which forms the fourth mode of predication. The fourth mode offers the joint (combined) and simultaneous presentation, or co-presentation (*saharpana*), which is also described as "undifferentiated togetherness".[57] That simultaneous and combined application of both affirmation and denial or both the positive and the negative characteristics cannot be adequately expressed in language since a word for such a description is impossible, the Jains are obliged to name this predicate "inexpressible" This fourth mode of "inexpressible," which Vidyananda has explained as "the joint and simultaneous affirmation and denial", must be taken to be unitary whole, a primary predicate [58]

There are three primary, basic, and non-compound predicates, viz. positive, negative, and the neutral or inexpressible or the joint and simultaneous affirmation and denial When these three

predicates are combined successfully and simultaneously, the maximum number of combinations is seven and not more. Thus, the multifaceted reality can be described by seven possible statements or predications, seemingly contradictory but quite compatible. These are:

1. From a certain point of view, in a certain sense or in some respect the jar certainly exists. (affirmation), i.e. it exists from the point of view of its own material, place, time and nature (made of clay).
2. From another point of view and in some other respect, the jar certainly does not exist (denial or negation), i.e it does not exist as made of metal, at different place, time or in different shape or size.
3. From a certain point of view and in some respect the jar certainly exists, but from another point of view and in some other respect the jar certainly does not exist (affirmation-cum-negation)
4. From a certain point of view and in some respect the jar is certainly inexpressible (joint and simultaneous affirmation and denial)
5. From a certain point of view and in some respect, the jar certainly exists and is inexpressible (affirmation, and the joint simultaneous affirmation and denial).
6. From a certain point of view and in some other respect, the jar certainly does not exist and is inexpressible (denial, and the joint and simultaneous affirmation and denial).
7. From a certain point of view and in some other respect, the jar certainly exists, certainly does not exist and is inexpressible (affirmation, denial and the joint and simultaneous affirmation and denial)

By the use of the word "*syat*" (in some respect), which is indicative of relativism, the expression "certainly" (*eva*) loses the absolutistic import and the word "*eva*" (certainly) confers definiteness on the intended attributes predicated in the above prepositions.[59] It is necessary that the word *eva* should always be

used along with *syat*. "The modes of truth" are "not merely many truths, but alternative truths" under the "conceptual system" of *syadvada*.[60] The dynamic character of reality can be represented only with relative or conditional predication. A proposition is true, but only under certain conditions.

The seven propositions mentioned above exhaust all possible true statements about the world of sensuous objects with regard to Existence and Non-existence. All possible combinations of "simply existent," "simply non-existent" and inexpressible have been taken in consideration. So the *saptabhangi* is intended to offer, what Frank Van Den Bossche calls "a complete meta-epistemological framework" to describe the world as it really is.[61] It is the multifaceted nature of the world that necessitates multifaceted judgements concerning it. In the Jaina view, both the world and the business of making judgements about it are *aneka*, multi-faceted.[62] The seven-fold predications are not fragments of imagination, but they are only expressions of the many facets of reality for the sake of comprehension.

Criticisms against Jain Relativism

Four main charges have been levelled against *syadvada*. Firstly, it is said that *syadvada* is a form of "electicism," it is "a mere putting together of the several partial truths"[63] without a proper synthesis or that it is "a loose piece" in which the parts do not hang together in an organized or systematic closeness. That the seven modes of *syadvada* express "partial truths" which do not firmly hang together, as a logical necessity, is only the *prima facie* view of *syadvada*. That their truths are severally partial is true. But from this it does not necessarily follow that they are an odd collection of arbitrary "half truths" lacking in proper synthesis, or system. The fact that the truths presented by them are alternative truths which individually touch every aspect, and together all the aspects of a situation are synthesized in a systematic way.[64]

In fact, a proper synthesis can take place only when there are alternative truths; it is not at all possible under an absolutistic prescription, which recognizes only sole real, viz. the absolute

(*Brahman*) and brooks no rivalry from coexistent truths The synthesis achieved by *syadvada* is one of discriminative unity rather than of a secondless unit which cannot be approached either by synthesis or by analysis. The distinctions of the modal truths look to an absolutist eye grossly exaggerated. But they are bound together by the unity of the dialectical principle under which the aspects of a factual situation are investigated and synthesized.[65]

The next charge against *syadvada* is that it is "a variety of skepticism" or "agnosticism" According to *syadvada*, each modal truth is valid so far as it goes, and, instead of being annulled, it is supplemented and transfigured by the other six modal truths, all the seven truths together giving us a full range of the complex truth concerning a particular problem or a fact in reality Each truth is as it were a single note in the full scale of seven notes which are severally distinctive, in respect of place and function, and, in their totality interdependent and exhaustive The aim of *syadvada* being to achieve such a comprehensive synthesis, which includes the specific cognitive manifestations, it is not correct to describe the doctrine— either as a theory or as a method— as skeptical or agnostic [66]

As regards the third charge that *syadvada* itself suffers from "self-contradiction," we may quote Radhakrishnan He observes. "Sankara and Ramanuja criticize the *Saptabhangi* view on the ground of the impossibility of contradictory attributes co-existing in the same thing. The Jains admit that a thing cannot have self-contradictory attributes at the same time and in the same sense All that they say is that everything is of a complex nature, and identity in difference The real comprehends and reconciles difference in itself. Attributes which are contradictory in the abstract co-exist in life and experience. The tree is moving in that its branches are moving and it is not moving since it is fixed to its place in the ground. .Since reality is 'multiform' and ever changing, nothing can be considered to be existing everywhere and at all times and in all ways and places, and it is impossible to pledge ourselves to an inflexible creed."[67]

The fourth main criticism against *anekant* or *saptabhangi* is that it is indeterminate in nature and an "indefinite" doctrine, which

in turn means a shifting or evasive doctrine The use of the word "*eva*" (certainly) confers definiteness on the intended attributes predicated in the above prepositions Refuting the charge of indefiniteness, Hiriyanna states "This does not, however, mean that it is altogether indefinite but only that it cannot be defined absolutely It is this idea that is conveyed by the sevenfold statement as a whole and it expresses the nature of reality in several steps, because no single mode of doing so is adequate to it."[68]

The doctrine of *syadvada* in Jainism is neither a doctrine of doubt (or even uncertainty) nor a doctrine of probability or indefinitess *Syat* means a conditional YES It is like saying, "in a certain sense, yes" It amounts to conditional approval *Syat* does not have such vague meanings as "somehow" or "sometimes" It means "in some respect" or "from a certain point of view" or "under a certain condition" Thus, the particle "*syat*" in a sentence qualifies the acceptance or rejection of the proposition or predication expressed by the sentence B K Matilal observes

> The Jaina use of the particle *syat* in the seven fold formula is a much more refined sort of concession to the opponent It concedes the opponent's thesis in order to blunt the sharpness of his attack and disagreement, and at the same time it is calculated to persuade the opponent to see another point of view or carefully consider the other side of the case. Thus, the Jaina use of "*syat*" has both, it has a disarming effect and containing (implicitly) a persuasive force [69]

Absolute in Jainism: In addition to the above criticisms against *anekant* or *syadvada*, another criticism is advanced against Jain Relativism by Dr S Radhakrishnan He says that relativism is, ultimately, inconceivable without an Absolute. A question, therefore, arises whether non-relational (*nirpeksha*), unconditioned or absolute has any place in Jain philosophy or not. The answer is that while no *naya* (standpoint) including *shuddha-naya* (pure viewpoint) can be non-relational (*nirpeksha*), the state of undifferentiated consciousness (*nirvikalpa upayoga*), the experience

of super-sensuous state of Godhood (*sva-atma-anubhuti*) or *shuddha-jnayak bhava* (pure consciousness) is said to be *nirpeksha*. The dynamic reality of the objective world or the temporal empirical existence is such that it can be expressed and communicated only by relative or conditional predication. As such each *naya* or proposition representing a particular viewpoint is expressive of a certain context and is concerned with a particular aspect of an object. Since it reveals only a part of the totality, it cannot be formulated or put in absolute terms.

But *parmatma swrupa* (the perfect self, the supreme state of self-realisation) is considered absolute or transcendental in nature as it is quite beyond all relational aspects, it transcends all viewpoints or relational modes (*pakshatikranta*), and is beyond all possible theses or relational aspects (*sarva-naya-paksharahito*) and that which transcends all relational aspects or points of view (*paksha-atikranta*) is said to be establishment in one's intrinsic nature, the essence of one's own true self (*samaysara*). One, who is absorbed in the intrinsic nature of his true self, knows the views described by different *nayas* (standpoints), but he is not enamoured of or wedded to anyone of them and hence neither accepts anyone of them nor rejects or denies the validity of the other.[70]

In twenty verses, Amrtachandra discusses the contradictory traits or characteristics such as that the consciousness of *jiva* (self) is bound or not bound, permanent or impermanent, manifold or one, deluded or not so, attached or non-attached, *karta* (doer) and *bhokta* (experiencer of one's actions) or not so, describable or not describable, etc. and states that one (*tattva-vedi*) who has realised the true nature of reality, i.e. the essence of one's true self, is not enamoured of or wedded to anyone of them, verily consciousness is always consciousness,[71] i.e. it is beyond all those theses or aspects. "Those who abandon attachment or partiality of all theses or viewpoints and remain constantly established in their own intrinsic nature (*swrupa*), whose psyche or consciousness (*chitta*) is pacified or quietened through breaking free from the net of *vikalpas* (mental vicissitudes and thought constructions), they drink ambrosia (nectar) of immortality"[72]

The splendour and bliss of the state of *paramatma* (supreme

soul) is super-sensuous, incomparable, infinite, indestructible, ineffable, and transcends all the similies of the world As *Acharanga Sutra* states, in the state of perfect Self "all sounds recoil thence where speculation has no room nor does the mind penetrate there he perceives, he knows, but there is no analogy; its essence is without form, there is no condition of the unconditioned" [73]

It may be pointed out that of the five *jiva bhavas* (experiential or emotional states or psychic conditions of consciousness), whereas four of them, the rising (*audayika*), suppressing (*aupshamika*) annihilating (*kshayika*) and mixed process of partly eradication and partly suppression (*kshayopashamika*) are causally connected with or related to physical (*dravya*) *karma* or *karma-upadhis*, the *parinamika-bhava* is the intrinsic and essential nature of the Self, unconditioned by karmas (both physical and psychic) This last one is *nirupadhi* character, it is non-relational (*nirpeksha*), having no causal connection with *samsara* (world) or *moksha* (salavation), (*moksha* also is a contrivance or product of *karma-upadhi*, since it has causal connection with karmas) It is *nishkriya* (inactive) *bhava* and according to this *bhava* the *jivas* may be said to have neither beginning nor end, as spiritual existences they are eternal Neither are they created nor can they be destroyed [74] Thus, while the first four *bhavas* are relational or related to *karma-upadhi*, the last *bhava* is non-relational (*nirpeksha*), not related to anything and is unconditioned It is against this background or the bedrock of this *param* (supreme), absolute, *parinamika bhava* that the other *bhavas* work and the superstructure of Jain Relativism is built

When the Self attains the state of *paramatma* (supreme soul or the state of Godhood), the various relational aspects or viewpoints (*nayas*), the distinctions of comprehensive knowledge (*praman*) and particular viewpoints, and different ways of installing or placing things in words (*nikshepa*), which are useful and necessary means of discussing and ascertaining the nature of reality of mundane existence have no relevance and as such all the dualities, contradictory traits, aspects or theses, etc are set aside,[75] as they hinder the attainment of undifferentiated consciousness (*nirvikalpa upayoga*) Jaina concept of Absolute is an ever-present

awareness of the "Absolute within", awareness of divinity, the light within to realise Godhood, i e infinite knowledge, infinite bliss, etc This Jaina concept of absolute, transcendental (*paksha-atikranta*) Self, which transcends the empirical or conditioned state of the Self, seems much more convincing and realistic than the two extremes of Advaita Vedanta and Buddhism.

Vedanta reaches its absolute by assigning "unreality" to the forms of existence and knowledge, i e the objective reality of the world consisting of individuals selves and material objects, all of which are said to be subsumed or sublated in one and only one "Absolute", the monistic unchanging reality, the Universal Cosmic *Brahman*. Such a concept or idea of an all encompassing Self, such as the Vedantic *Atman* or *Brahman*, J Krishnamurti observes, is "just another thought construction and another manifestation of illusion" [76] The eternal reality of the metaphysical soul substance or *Brahman* of the Vedantin, G Srinivasan points out, exists independently of any relation to temporal empirical existence and as such necessarily falls outside the scope of phenomenological analysis The Jaina concept of the transcendental Self or pure consciousness, on the other hand, is to be regarded as "transcendence in immanence", to use G Srinivasan's phraseology, and as such it is necessarily "related" [in temporal empirical existence] to the modes of intentional consciousness It does not mean transcedence from one reality to another or from unreality to reality but from one poise of consciousness to another within a single realm of consciousness [77] Self-realization thus viewed is self-transcendence

The Buddhist school of philosophy gradually drops the possible and even the conceivable characteristics of reality and reaches the void or *shunya* as the absolute. Buddhism argues that when the idea of a real entity or being is dissected, it is found it refers to nothing it is like peeling off an onion layer after layer and finally nothing is found underneath So in order to become free, one should get rid of the notion that one is a real being or a substantial self, that one can enter into relations with others and that one can possess this or that, and that one can become or has not become something else Buddhism thus teaches the way to

nirvan[78] or the experience of non-beingness in the absolute form, a non-relational (*nirpeksha*) state of void or *shunya*

According to the concept of vacuity, void or *shunya* of Nagarjuna's Madhyamika school of Buddhism, "Everything is by its nature empty" For instance, agent and action are mutually dependent, therefore their independent existence cannot be demonstrated. So Nagarjuna says, all relations and the forms of existence ultimately lead to void. Void transcends all causal relationships and could be termed as ultimate reality. And this void is said to be unconditioned, one Absolute Reality.[79] Obviously, clinging to emptiness or void of Buddhism is as much an illusion as treating the objective reality of the temporal empirical existence of subject and object as a dreamworld or an unreal world of Advaita Vedanta The Jaina concept of the Absolute alone seems to be realistic

Conclusion

The Jains carried the principle of non-violence to the intellectual level by propounding their *anekant* doctrine, the hallmark of which is toleration. The principle embodied in "Live and Let Live" or respect for the life of others was transformed at the intellectual level into respect for the views of others. This, B.K. Matilal says, is a unique attempt to harmonize the persistent discord in the field of philosophy.[80] He observes:

> The *anekanta-vada* is thus a philosophy of synthesis and reconciliation since it tries to establish a rapprochment between seemingly disagreeing philosophical schools. Jain philosophers contend that no philosophic proposition can be true if it is only unconditionally asserted. They say that the lesson to be drawn from age-old disputes and controversies regarding philosophic or metaphysical propositions is the following. Each school asserts its thesis and claims it to be true. Thus, a philosopher does not really understand the point that is being made by the opposite side. Rival schools only encourage dogmatism and intoleration in philosophy. This, according to

> the Jains, is the evil of *ekanta* 'one sided' philosophies. Even the conflicting propositions of rival schools may be in order, provided they are asserted with proper qualifications or conditionalization. This is what exactly the *Anekanta* doctrine teaches. Add a *syat* particle to your philosophic proposition and you have captured the truth.[81]

Anekant or Jain Relativism is the symbol of open-mindedness, catholicity of outlook, balanced viewpoint, tolerance, enlightened vision, non-attachment to one's views, respect for the views of others and the complementarity of approach not only as regards grasping, comprehending and understanding the reality or Truth in all its aspects but also in expressing and communicating the truth, nothing but the truth, to others. The *syadvada* logic is indispensable for the theory and practice of *ahimsa* (non-violence) in thought, word, and deed. *Syadvada* and *ahimsa* go integrally together.[82] *Anekant* teaches us to be tolerant, charitable, unbiased, selfless, sympathetic, and synthetic. These qualities are essential for creating goodwill and understanding among people and nations of the world.

Obstinate attachment to one's own views leads to dogmatism, bigotry, fanaticism, fundamentalism, violence, religious extremism, extreme nationalism, limited vision, narrow-mindedness, prejudices and closed systems of thought which are coming to the forefront even after the end of Cold War. It is not without reason that "in the face of widespread and disturbing intolerance which leads to acute nationalism, extremism, discrimination and blunt disrespect for human dignity,"[83] the United Nations deemed it necessary to proclaim 1995 as the International Year for Tolerance. The United Nations Declaration of Principles of Tolerance pleaded openness, defined tolerance as "harmony in difference" and considered tolerance as "not only a moral duty, [but] also a political and legal requirement". It declared.

> Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace. Tolerance is not concession, condescension or indulgence.

> Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. In no circumstance can it be used to justify infringements of these fundamental values. Tolerance is to be exercised by individuals, groups and States. Tolerance is the responsibility that upholds human rights, pluralism (including cultural pluralism), democracy and the rule of law. It involves the rejection of dogmatism and absolutism and affirms the standards set out in international human rights instruments.[84]

There could hardly be a better presentation of the doctrine of *anekant* than the above declaration.

The principle of *anekant* or catholicity of outlook and liberal approach reconciles the seeming differences at political, economic, social or religious, and national and international levels. It saves us from extremism, fundamentalism, and dogmatism which are at present rearing their ugly heads at both national and international levels. Truth could never be known by being one-sided, fanatic or dogmatic. As long as we claim that we alone are in possession of truth and that others are groping in darkness, we can never approach the truth and conflicts are inevitable. In Mahavira's philosophy, the opposite points of view are true in the context they are spoken and thus the principle of *anekant* attempts to understand sympathetically the views of others and seeks to reconcile differences between various systems of thought and philosophy. It fosters the spirit of reconciliation in us by pointing to the essential inter-relatedness of different views and harmonizing them in a new synthesis.

Anekant harmonises all conflicting interests, sees unity in diversity, rejects absolute arbitrary claims and knits into one integrated whole the seemingly contradictory doctrines. It is, indeed, a way of life aiming at democratization of the processes of thought, word, and act.[85] *Anekantvada* fosters intellectual toleration, emancipates man from attachment to inherited traditional views and preconceived notions, broadens his outlook, exposes him favourably to all possible philosophical views, and reveals to him the true significance of each view. It has meaningful

bearing on man's psychological and spiritual life.[86] The editors of the volume *Anekantavada* and *Syadvada* observe:

> The doctrine [of *Anekantavada* and *Syadvada*] is a dynamic philosophy of life through which we can lead a life of partnership and participation, a life of friendliness and harmony, a life of non-violence and equality. It indeed touches almost every aspect of life and envisages total change in the horizon of our outlook, thought and action It provides an integral, balanced and effective approach to the solutions of the problems which mankind is facing today. Thus, it has all the potentialities for the emergence of a new man.[87]

NOTES

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22 *Tattvarthasutra*, Verse V 37
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28 Matilal, n 1, p 24.
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6

Ahimsa: Live and Let Live

Ahimsa: The Foremost Virtue

Jainism assigns the greatest importance to the principle of *ahimsa* (non-violence) in life It occupies the foremost place amongst all virtues so much so that it is regarded as "the divine principle or supreme law of this world" [1] *Ahimsa*, observes Albert Einstein, "is essential if mankind is to survive and move toward higher levels". A Jain text states: *dhammo mangalmukkitthham, ahimsa sanyamo tavo*[2], i.e in speaking of *mangal*, the supreme beneficial thing, *ahimsa* precedes self-control and austerities. In the ten virtues (forgiveness, etc) as well as the five vows, *ahimsa* occupies the first place amongst moral laws. In no other religion is the doctrine of *ahimsa* explained as systematically and comprehensively as in Jainism.

Although *ahimsa* is mentioned or referred to in almost all the religions of the world, we find unchallenged acceptance of *ahimsa* only in Jainism. In fact, *ahimsa* forms the bedrock of the entire system of Jain philosophy. It is the supreme ethical principle (*param dharma*) and the foremost virtue. The whole matrix of Jain conduct is woven around this noble principle. It is the basis of existence of life as well as sanity on this earth While violence

is the law of the brute, non-violence, as Romain Rolland points out, is the law of "our species".[3] Because of the ennobling and golden gospel of compassion (non-violence) Jainism, Mahatma Gandhi asserted in 1920 at Ahmedabad while presiding over Lord Mahavira's birthday celebrations, can become the religion of the whole world[4]

Ahimsa and Hindu Texts

Ahimsa and vegetarianism are the prime and unique characteristics of Jain religion and ethics—these principles never found full and unchallenged acceptance amongst Hindus That the concept of *ahimsa* was foreign to Vedic culture is vividly shown by the eminent Indologist Prof. W Norman Brown in his book *Man in the Universe* (Tagore Memorial Lectures, 1964-65) in the following words

> Ancient Brahmanical literature is conscipicuously silent about *ahimsa* The early Vedic texts do not even record the noun *ahimsa* (non-injury) nor know the ethical meaning which the noun later designated The first occurrence of the word in Sanskrit literature is in the Upanishads, but there it occurs only once (*Chandogya Upanishad*, 3.17.4) and in a context that has nothing to do with transmigration It is merely mentioned inconspicuously in a list of five virtues [*tapas* (austerity), *dana* (alms giving), *arjava* (rectitude), *ahimsa* (non-violence), and *satya vachana* (truthfulness)], and without any indication of its character.[5]

All of them except *ahimsa*, Brown adds, are mentioned elsewhere in the *Upanishads*, some of them frequently, but "*ahimsa* stands here isolated and unexplained" He points out· "The ethical concept which it embodies was entirely foreign to the thinking of the early Vedic Aryans who recognised no kinship between human and animal creation but rather ate meat and offered animals in the sacrifice to the Gods."[6]

Even Buddhists faltered while speaking of *ahimsa* although

Buddha laid great emphasis on *sheel* or good conduct which included the observance of *ahimsa*. As a rule, the Buddhists are not vegetarians; nor do they go out of the way to safeguard animals or actively protect the environment. *Ahimsa* and vegetarianism could not have developed in the Aryan culture. To the immigrant Aryans, Bal Patil observes, vegetarianism as a way of life could not be natural owing to the climatic conditions of the countries they came from and there is ample Vedic evidence to show that meat-eating was not a taboo among them. But abstention from meat came naturally to the native inhabitants of India because of the climate.[7]

The Vedic people, Dayanand Bhargava remarks, "seem to have been more inclined towards worldly engagements than spiritual attainments They glorified the institution of war as means of destroying enemies".[8] In the hymns of the *Rgveda*, Indra, the lord of gods, is a great warrior and slayer of foes; that the Hindu epics revel in descriptions of battle scenes; that Bhishma is not only a great sage and Yogin, but also a mighty killer of men; even the *Bhagavad Gita*, the most sacred book of the Hindus, teaches a warrior's morality, in which slaughter is justified by Lord Krishna saying that "the soul never slays and is never slain".[9]

Manu, the law giver of the Hindus, justifies slaughtering of animals, which were said to have been created for the sake of sacrifice, and teaches the duty of eating meat in the sacrifice. He, however, prohibits meat eating on all other occasions, as he seems to be convinced of the superiority of strict vegetarianism. He declares that although human nature is inclined towards meat-eating, a check on this natural inclination yields immensely favourable results.[10] The *Srimad Bhagavat Purana* states that there is great truth in the saying that "life lives upon life (*jivo jivasya jeevanam*)".[11] However, the *Mahabharat*, which has witnessed one of the most devastating wars in human history, in many places, praises non-violence to the extent of describing *ahimsa* as the highest religion or supreme duty (*paramo dharma*), the highest restraint, the highest friend, the highest happiness, the highest truth, eternal law, beneficial to all, etc.[12] The *Gita* nowhere associates *yajna* with animal sacrifice and contains several passages showering

encomiums on *ahimsa*,[13] yet it emphasizes the Kshatriya's duty to fight and to kill and the glorification of war is repeated therein (*Gita*, 2.37).[14] Thus, two distinct currents can be seen in the literature of the Hindus. If the virtue of non-violence came to the stressed in Hinduism, it seems to have been influenced mainly by Jainism

The genesis or rationale of *ahimsa* lies in the sanctity, unity, and continuity of life The continuity of life based on the Theory of Karma has an important bearing on the concept of *ahimsa* There is a vital connection between the concept of *ahimsa* and the concept of rebirth A belief in the doctrine of rebirth led to the idea of the unity of all life and consequently to the ethical concept of non-violence in ancient India. Once the doctrine of the migration of souls came to include rebirth on earth in both animal and human form depending on one's *karma*, it created a humanitarian sentiment of kinship amongst all life [15]

Rationale of *Ahimsa*

The Jains were the first to point out that not only mankind but all moving and non-moving living beings should be protected and should not be harmed because they were convinced that each of them, just like any human being, does not want any harm to be done to it. Lord Mahavira endeavoured to mould his life in such a way that he may not willingly do any harm to any one.[16] Every living being has a sanctity and dignity of its own; and one has to respect it as one expects one's own dignity to be respected. Mahavira preached what he practised He declared. "All living beings desire to live They detest sorrow and death and desire a long and happy life Hence one should not inflict pain on any creature, nor have any feeling of antipathy or enmity. One should be friendly towards all creatures."[17]

Some people confine reverence for life to human beings alone. But in Jainism there is no such limitation The need for *ahimsa* is further emphasized in *Acharanga Sutra* as follows:

> He should not kill, not cause others to kill, not consent to the killing of others. The *Arahant Bhagavants* [the venerable

> *Arihants*] of the past, present, and future, all say thus, speak thus, declare thus, explain thus: 'no breathing, existing, living, sentient creatures should ever be slain, or treated with violence, or abused, or tormented, or harassed' All beings hate pain, therefore one should not kill them. This is the quintessence of wisdom: not to kill anything. This is the discipline which is pure, eternal, inalterable.[18]

Acharya Hemchandra observes· "In happiness or suffering, in joy or grief, we should regard all creatures as we regard our own self. We should, therefore, refrain from inflicting upon others such injury as would appear undesirable to us, if inflicted upon ourselves."[19]

In other words, whatever is unfavourable for oneself should also be considered unfavourable for others, and whatever is favourable for oneself should also be considered favourable for others Justice and reciprocity demand that we should not inflict misery on others, if we do not want others to inflict misery on us That is the rationale and basis of non-violence, which came to be accepted as the principle of good life. The intrinsic equality of all selves, which is fully manifested when there is complete absence of karma, is the primal source of the principle of non-violence.

Commenting on the doctrine of *ahimsa*, Dr. A.N Upadhye and Hira Lal Jain observe:

> It is the recognition of the inherent right of an individual to live so universally expressed that every one wants to live and no body likes to die. Thus, therefore, none has any right to destroy or harm any other living being. Viewed as such *ahimsa* is the fundamental law of civilized life and rational living and thus forms the basis of all moral instructions in Jainism.[20]

The principle of *ahimsa* is the logical outcome of Jain metaphysical theory that all souls are potentially equal. No one likes pain. Naturally one should not do unto others what one does not want others to do unto one. The social implications of

this principle of reciprocity are profoundly beneficial.[21] Any thought of violence, anger or hatred disturbs one's own peace of mind, affects one's health, and is also harmful to others. By hurting others, the oppressor also hurts himself. Of course, the oppressor isn't likely to be aware of that He may be thoroughly enjoying his power and wealth. But beneath all that, his injustice is cutting him off from his fellow humans and from his own deeper self.[22]

The Concept of *Ahimsa*

The concept of *ahimsa*, i.e. abstension from injury or harm to other living beings, is not negative as some people seem to think. The negative command of non-killing is also tantamount to saving life. The gain which is expected to result from the practice of *ahimsa* is always positive. The term "*ahimsa*", though grammatically negative, is positive in meaning, contents, and effect. It stands for a spiritual force which breeds love, kindness, friendship, sympathy, confidence, cooperation, and a reciprocal identity of interests.[23] A votary of *ahimsa* constantly grows in self-restraint and compassion.

Non-violence is thus negative only in appearance and really positive in its application The positive aspect of *ahimsa* is compassion, which is expressed in *maitri* and *mitti me savvabhuteshu*, i.e. harmonious relations with all forms of life or friendship and amity towards all living beings, i e. a disposition not to cause any suffering or harm to any living creature), *pramoda* (affection coupled with respect for the beings), *karuna* (kindness or charity to help the needy) and *madhyastha* (tolerance, an attitude of equanimity towards those who are indecorous, insolent or perverted).[24]

When Mahavira says, "*Vairam majjham na kenai*" (I have no enemies), he expresses love and affection for all living creatures of the world. The essence of humanity is goodwill towards all creatures. Man's mind should be full of compassion, sympathy and universal love. *Ahimsa* is not a virtue of convenience, but it is a principle of great significance. It was on account of his deep

regard for this very principle that Lord Neminath, the twenty-second *Tirthankara* of the Jains, renounced his proposed marriage with Rajmati and became a monk in order to save himself from being instrumental in the killing of animals brought for the marital feast.

Non-violence is, in fact, a mental attitude and outlook. It inculcates the feelings of amity, friendliness, goodwill, and benevolence and creates an atmosphere of fearlessness, cooperation, mutual trust, mutual support, and self-sacrifice leading to individual and social well-being. *Ahimsa* is not only supreme virtue providing lasting peace and tranquility to the soul, thereby having the greatest intrinsic value in the uplift of the soul, but it is also panacea for all social discords and conflicts. The attitude of kindness and compassion facilitates not only the moral and spiritual upliftment of the individual but is also helpful for social advancement and national harmony. Dr. Hira Lal Jain and A.N. Upadhye observe:

> Every living being has a sanctity and dignity of its own, and one has to respect it as one expects one's own dignity to be respected. A man of kindly temperament sheds around him an atmosphere of kindness. Jainism has firmly held that life is scared irrespective of species, caste, colour, creed or nationality. A resident of Hiroshima or Nagasaki is as sacred as one in New York or London. what his colour is, what he eats, and how he dresses— these are external adjuncts. Thus, the practice of *ahimsa* is both an individual and a collective virtue; and this kindly attitude, which requires that our hearts be free from baser impulses like anger, pride, hypocrisy, greed, envy and contempt, has a positive force and universal appeal.[25]

The practice of *ahimsa* requires that one should avoid all kinds of injury to any of the ten vitalities of a living being, including mind and speech. Violence includes not only killing or physical injury but also curtailing the freedom of thought and speech of others. Dayanand Bhargava observes:

> None should be forced to do anything against his wish. Thus, it would be wrong to restrict non-violence only to the limited field of non-injury to living beings; it should also be extended to the higher plane of independence of thought and speech, which is the very basis of democracy and free society[26]

The implications of *ahimsa* in solving social, national, and international problems is that the principle of mutual understanding should be adhered to. "Life should be elevated altogether from the plane of force to that of reason, persuasion, accommodation, tolerance and mutual service."[27] The maintenance of universal peace and the promotion of human welfare can only be effected by suffusing world's atmosphere with the spirit of *ahimsa*. War is to be discouraged, exploitation is to be condemned Besides, a social consciousness is to be developed against the use of wine and the slaughtering of animals.[28]

When we extend non-violence from respect for life to respect for thought, we are automatically led to non-absolutism or *anekant*. All statements or points of view are relative and, therefore, every one of them has a grain of truth. We are reluctant to listen to the viewpoints of others on account of our pride and prejudices. But a non-violent person, who is free from attachment and aversion, will dispassionately look at every problem with an open mind and would be able to arrive at the truth by reconciling different points of view by putting them in their proper perspective. In fact, most of the so-called ideological and religious conflicts are motivated by selfish interest. Non-violence teaches us to be free from passions and accept objective views on all problems.[29]

The concept of *ahimsa* in Jainism is very comprehensive. It is not confined to mere avoidance of killing of human beings but extends to all living beings. While other religious recognize the sanctity of human life, Jainism wants the same feeling to be extended to the other forms of life as well, viz. beasts, birds, and smaller creatures. One should avoid unnecessary destruction of plant life also. Moreover, it is not the infliction of physical injury alone that constitutes *himsa*, but violence in words and violence

in thought is also *himsa* and one must abstain from these as well.

Thus, a person is asked to abjure all kinds of injury or harm to others — physical (killing, wounding, mutilating, hitting, beating, keeping in captivity, overloading and starving animals, etc.), mental (harbouring ill-feeling towards others), and verbal (speaking harsh and unpleasant words), whether committed, commissioned or consented to. Thus, avoidance of external violence is as necessary as the avoidance of feelings of attachment. There are a number of occupations such as cutting of trees, plants, etc., castrating bullocks, clearing of jungles by use of fire and drying up lakes, rivers, etc., which is considered "cruel"; and are therefore absolutely forbidden in Jainism. There are also various rules of carefulness (*samiti*) which facilitate and regulate *ahimsa*. These are observing care in walking (*irya samiti*), care in eating (*aishana samiti*) and carefulness in lifting things up and putting things down (*adana-nikshepana samiti*).[10]

One should give up all thoughts connected with enmity, hatred, etc. because the intention to hurt or kill arises under the influence of anger and other passions. A non-violent person should avoid gambling, hunting, drinking alcohol, meat-eating, and the like. As compared to meat-eating, vegetarianism is credited with lowering of the number of cancer and heart patients. Often, the avoidance of unstrained water, *abhakshyas* (objects not fit to be eaten), *ananta-kayas* (plants containing an infinite number of living organisms) and *ratri-bhojana* (food eaten at night) are also considered as forming part of *ahimsa vrata*.

Jain thinkers have classified violence into 108 varieties so that the aspirant can detect even the minutest form of violence. The violence is three-fold in as much as it can be (1) committed by the person himself (*krta*) or (2) got committed by other (*karita*) or (3) consent (*anumodana*) is given to the violence committed by others. This three-fold violence becomes nine-fold as it can be committed by either of the three agencies of mind, speech, and body. This nine-fold violence becomes twenty seven-fold as it has three stages: (1) thinking of violent action (*samrambha*), (2) making preparation for violence (*samarambha*), and (3) actual committal (*arambha*). This twenty-seven-fold violence becomes

one-hundred-and-eight-fold as it could be inspired by either of the four passions (*kashayas*), viz. anger, pride, deceit, and greed.[31]

The *kashayas* are the four evil motives for *himsa*. These 108 types of *himsa* can become 432 types of *himsa* if each of the four passions is further subdivided by four degrees of intensity. This classification shows that Jain thinkers took a very comprehensive view of non-violence. Probably no other religion in the world has defined, discussed, analysed and categorized the concept of non-violence in such details as Jainism has done.[32]

The verb "*hims*" is a derivative of "*han*", and therefore means "to wish to slay, to hurt, to injure, to harm", and the substantive *a-himsa* means "not wishing to slay, to hurt, to injure, to harm"[33] *Himsa* is traditionally translated as *pranghat*, i.e. killing or physical violence or injury (*dravya himsa*). That is rather a simplistic definition of *himsa*. Mahavira expanded it to include or cover defilement of thought and feeling (*bhava himsa*). In other words, any killing or injuring of living being (not observing *prani-samyam* of *shadkayik jiva*, i.e. regard or consideration for six classes of bodies — five *sthavaras* or immobile beings, earth-bodied, air-bodied, fire-bodied, water-bodied and vegetation, which Jains regard uni-sensory or one-sensed beings endowed with life, and mobile or *trasa* creatures) is accompanied by negative impulses and passions like anger, pride, deceit, and greed. Thus, the invariable and necessary condition for an action to be violent is its association with *pramad*, i.e. passions

Definition of *Ahimsa*

This conception of *ahimsa* found expression in Umasvami or Umasvati's aphorism "*pramatta yogat pran vyaparopanam himsa*,"[34] i.e violence means destruction of vitalities or life processes (*pran*) on account of *pramad* (carelessness, negligence, passions, thoughtless activity, etc.). Commenting on this aphorism, Acharya Pujyapada observes·

> The qualifying phrase 'arising from passionate activity' is intended to indicate that mere severance of the vitalities is not

wicked. "Even with the severance of life one is not stained with the sin of injury." Again it has been said thus in the scriptures: "When a monk goes on foot with carefulness, sometimes small insects get crushed under his feet and die. Still there is not the slightest bondage of sin in his case. From the spiritual standpoint, infatuation is called attachment." Now, has it not been admitted that mere passionate attitude even without the severance of vitalities constitutes violence? "He who acts with negligence commits injury whether death is caused to organisms or not. And he who proceeds with proper care does not contract bondage of karma by mere injury." Yes, it is true. But there is no inconsistency in this. Even in the case of the person with negligence there is severance of life-principles at least in thought. It has been said thus in the scriptures. "He who has passions causes injury to himself by himself. Whether injury is then caused to other living beings or not, it is immaterial."[35]

Further explaining the significance of the definition of violence given by Umasvami, Muni Nyayavijaya remarks:

> The term *pramad* yields two meanings (1) mental state of attachment and aversion and (2) negligence. So to destroy life of a living being through negligence is also violence. The mental state of attachment and aversion as also of negligence is internal violence (*bhava himsa*). And the actual overt act of destroying life of a living being is external violence (*dravya himsa*). Internal violence is by itself violence of evil nature, whereas external violence is not by itself violence of evil nature but it becomes so only when it is associated with internal violence.[36]

A negligent and careless person is soiled with the defilement of violence on account of his negligence and carelessness even though he may not actually commit violence (gross violence), while doing careless activity. Man cannot remain idle without performing some activity or the other. Moreover, mind is not bound to become calm simply by renouncing overt activity. And since

bondage and liberation depend on the psychic dispositions or mental states, it is of utmost importance that activities should be conducted with such care, vigilance, and discretion that all avoidable and unnecessary violence is assiduously refrained from.[37]

According to Jainism, indulgence in attachment, aversion, and passions causes defilement of the soul and such indulgence accounts for thoughtless and negligent *yoga* (activity of mind, speech or body) *Ahimsa* thus included both subjective and objective aspects of violent action, covering the intention or motive leading to an act of *himsa* and person committing any such *himsa* was held accountable for his acts in this and later life In Jainism, Dr S. C. Jain remarks, "moral accountability is directly determined by subjectivity. The avoidance of external violence is considered desirable and advisable as a means for maintaining the purity of mind by an agent "[38]

The Jain concept of *ahimsa* is comprehensive and quite practical too, keeping in view the necessities of life. As one cannot remain without food consisting of vegetation (one-sensed living organism), it was stated in Acharya Samantbhadra's *Ratna Karanda Shravakachara* that "Refraining from injuring living beings *having two or more senses,* with a deliberate act of mind, speech or body, in any of the three ways, *krita* (committing, i.e. by doing himself), *karit* (commissioning, i.e. getting done by others), and *mananat* (consenting, supporting or approving) is called *ahimsa anuvrata* (minor vow) by the wise".[39] The layman who has taken the vow of refraining from *himsa* does not intentionally injure any from of life above the class of one-sensed beings (vegetables and the like), by an act of mind, speech or body (*krita),* nor does he incite others to commit such an act (*karita*), nor even approve of it subsequent to its commission by others (*mananat or anumodana*). In other words, one should give up at least *himsa* towards mobile beings, if one cannot renounce *himsa* towards immobile beings.

Kinds of Violence

Absolute abstention from injury to all forms of life is not possible. So Jainism distinguishes various kinds of injury according

to the mental attitude of the person committing it; for, it is the intention that causes sin. It is conceded that a good deal of injury to life is involved even in the daily duties of an ordinary man, such as walking, cooking, washing, and similar pursuits. The various operations of agriculture and industry also cause the destruction of life. Again, life may have to be injured and even destroyed in the act of defending one's own life and property. So, with the catholicity which characterizes all its rules, Jainism does not prohibit a householder from committing these three kinds of *himsa* which may be called accidental, occupational, and protective; rather, shirking from them would be considered a dereliction of duty.[40]

The use of violence is not forbidden and, in fact, justified in the case of the householder leading a worldly life in the defence of one's life, honour or country. The Jaina author of *Niti-Shastra*, says: "Calmness towards evil-doers is the ornament of the ascetics, but not of kings."[41] Thus, the use of violence is justified in self-defence, but not for forcibly occupying, acquiring confiscating property or belongings of others, conquering lands, and waging wars of aggression against others.

It is only the intentional and deliberate injury to life which is prohibited. It is only the injury for injury's sake, for the merest pleasure or the fun of it without any thought and without any obvious higher end to serve, that a householder is recommended to guard himself against. Whenever the occasion arises, let him ask himself the question, "is it necessary for me to injure this being, and if so, what is the minimum amount of injury that will serve the need!"[42] This much care and caution would save him from a lot of wanton destruction. This refutes the contention of those who criticize the Jaina concept of *ahimsa* as unpractical or unreasonable.

Himsa may be either inherent in occupation (*arambha-ja*) or intentional (*sankalpa-ja*), i.e. unrelated to the occupation (*anarambha-ja*). *Himsa*, thus, came to be classified as *arambhi* and *anarambhi* (incidental and intentional). As man cannot remain confined to house or sit idle, he has to engage himself in some activities such as occupation, some daily chores of life like cooking, washing, etc. and protection of life and property, and in all such activities

some *himsa* is bound to take place Hence, it was stated that a person (householder) should abstain only from intentional (*sankalpi*) *himsa* The incidental *himsa*, which was subdivided into occupational (*udyogini*), accidental (*arambhi*) and protective (*virodhini*) *himsa*, was unavoidable. A distinction was thus drawn between the activities of a farmer (*kisan*) and fisherman (*dheevar*) and between *himsa hojana* (the phenomenon of killing) and *himsa karna* (committing of violence). Since the intention or motive of the farmer in growing food by the cultivation of land is sustenance and preservation of life of himself, the family members and others in society, an agriculturist is considered *ahimsak* (non-violent) even though killing of living beings takes place in his activity of agriculture while a fisherman is guilty of *himsa* (violence) even though no killing may be involved or takes place.

This explanation of *ahimsa* was further refined in Acharya Amrtachandra's *Purusharth Siddhyupaya*, where it is clearly stated that *bhava himsa* is *himsa*, irrespective of whether killing takes place or not In other words, if hurting or killing is done through indulgence in passion, etc. it is *himsa*, otherwise not. In fact, the literal meaning of *kashaya* (passions) is "to injure, hurt, destroy, kill"

Kundakunda's Definition of *Ahimsa*

Defining *ahimsa*, Acharya Kundakunda states: "*maradu va jiyadu va jino ayadacharasya nichhida himsa; payadasya natthi bandho himsamettena samidasa.*"[43] In other words· "Let the creature die or live, on the part of the careless one the act of hurting is certain· by the mere fact of hurt he who is careful in his observances incurs no bondage". Commenting on the above *gatha*, Acharya Amrtachandra remarks·

> Impure psychic-attention is negligence; the taking of another's life is external Whether the taking of another being's life occurs or does not occur, to the actual impure psychic-attention, proved by the careless conduct, which does not occur without

it, the nature of hurting certainly belongs: and to the non-existence of impure psychic-attention, proved by the careful conduct, which occurs without it, the nature of hurting certainly does not belong, as is shown by the fact that the taking of another's life does not involve bondage· therefore internal negligence is the more serious, and not the external Even so, the external should be recognized, simply as being an occasion for the internal negligence.[44]

Since existence of impure psychic-attention, proved by careless behaviour, which does not occur without it, is hurtful, inasmuch as bondage is known to result from the cause of taking the life of the six classes of bodies; and since non-existence of impure psychic-attention, proved by careful behaviour, which occurs without it, is non-hurtful, — for, inasmuch as it has not the slightest bondage resulting from the "other," it is known to be like a lotus luxuriating in the water, without assoil — for these reasons internal negligence, which has the form of impure psychic-attention, must be rejected in all cases where external negligence, in the form of taking another being's life, which is merely occasion of internal negligence, is entirely rejected [45]

Amrtachandra is clear about it that the material vitalities (*dravya prana*) of "the other" are sometimes injured and sometimes not, but (always) the soul binds (itself with) karmans, through being impassioned, causing injury to the subjective *pranas* (*bhava-prana*) of itself [46] Acharya Jayasena clarifies the point by means of a metaphor. He observes: "Just as a person desirous of killing others by a burning iron bar burns his ownself first, similarly an ignorant person first afflicts his own pure self by getting influenced by the ideas of infatuation etc., which are like the burning iron bar; there is no rigid rule for the affliction of others."[47]

Himsa may be defined as the committing of injury to the physical and psychical aspects of oneself and others through the operation of passion infected activities of mind, body, and speech. This means that if, in spite of the dispassionate activities of mind, body and speech any living being is injured, it cannot be called

himsa, since the infecting element of passion is missing[48] On the contrary, even if the activities of mind, body and speech are passion-infected, and no living being is oppressed, even then the actions are called *himsa* Here though the soul has not injured others, yet it has injured itself by defiling its own innate nature (*svabhava*)

Thus, we may say that it is only on the basis of the psychic disposition or internal state of mind that the acts of *himsa* and *ahimsa* are to be judged This should not be taken to mean that external behaviour is of no significance, since it is not possible to commit external *himsa* without the defilement or corruption of the internal state of mind He who exclusively emphasizes the internal at the expense of the external forgets the significance of outward behaviour Thus, both the internal and external aspects should occupy their due places.[49] We kill ourselves as soon as we intend to kill others; negligence and attachment, etc. are the springs of violence first within-self and then outside in relation to other beings. *Acharanga Sutra* states. "Man, Thou are thy own friend, Why wishest thou for a friend beyond thyself. Thou art thyself the person to be killed . . so one should not be the killer or the murderer"[50]

Acharya Siddhasena has clearly stated that though one kills the living being one is not guilty of the sin of killing if he is *apramatta* (i e careful, not infected with passion and not negligent)[51] The same sentiment is found in *Oghaniryukti* (748, 749).[52] Acharya Jinabhadra in *Visheshavashyakabhashya* observes. "One should not fear that because earth, etc. are so crowded with souls, there would be *himsa* (injury) at every step whether one will it or not There will not be injury simply because the world is crowded with souls. It is the intention that ultimately matters."[53]

For *ahimsa*, the term "*pranatipataviramana*" is also used in Jain literature The term "*pranatipata*" literally means "to destroy (*atipata*) life forces (*prana*) of living being", while the term "*viramana*" means refraining. Thus, *pranatipataviramana* means refraining from destroying life forces of a living being. In short, it is refraining from violence. In this regard, Muni Nyayavijaya observes:

> To destroy or injure, through negligence or ill-will, one or more life forces of one's own or of others is violence. From this follows that through negligence or ill-will to hurt the feelings of others, to insult others, to censure others, to speak ill of others behind their back, to cause fear or mental torture to others, in short, to do wrong to others or to wound their feelings is violence Even in the absence of actual overt act of injuring the life forces of others, an evil act of violence is committed through mere entertaining ill-will or ill-thought. Lying, theft, dishonesty, cheating, and mental states of anger, greed, pride, jealousy, hatred, etc ,— all these are of the nature of violence and hence vices.[54]

Gandhi defined violence (*himsa*) as "causing pain to or killing any life out of anger or from selfish purpose or with the intention of injuring it. Refraining from so doing is *ahimsa*". For him, *himsa* includes ill-will, anger, cruelty, torture of men and animals, harsh words intended to hurt, oppression, and humiliation of the weak and he wanted people to refrain from these foibles. A person hates somebody and resolves, on an occasion, offering to kill him. Is he not a murderer simply because he is not finding an opportunity to commit murder? Similarly, a person who harbours evil propensities, thoughts or intentions towards living beings is a murderer in relation to them.[55]

Ahimsa and other Virtues

It is not enough that we have reverence for the life of the individual only; we must also respect the sanctity of his/her personality as well as possessions. The practice of *ahimsa* is not possible without the cultivation of certain other allied virtues calculated to remove or at least reduce the cause of strife and consequent destruction Malevolent speech, greed for property, and undesirable sex relations are the most outstanding and patent causes of enmity amongst men. Hence the spirit of *ahimsa* has to be reinforced by sincerity, clarity, and truthfulness in speech (*satya*),

non-stealing (*achaurya*), chastity (*brahmacharya*), and limitation of one's worldly belongings strictly in accordance with one's own essential requirements (*aparigraha*) [56] Of these virtues, the primacy of non-violence is quite obvious; it lies at the very root of Jainism. Every other *vrata* (vow) (besides *ahimsa*, Jainism emphasizes four other vows, *viz.* truthfulness, non-stealing, chastity and limitation of one's worldly belongings) is but a restatement in different terms of the content of the first, i.e. *ahimsa*; they should be regarded as the means for its proper sustenance, just as the field of corn requires adequate fencing for its protection.[57]

Thus, Jain ethics can be said to be built on non-violence, because all other moral virtues are included as specific aspects of non-violence The five virtues or vows, as Beni Prasad so well put it, are "interdependent and supplementary". In his essay "World Problems and Jaina Ethics," Beni Prasad adds.

> The application of one [virtue] to human relationships leads logically to that of other and in fact would stultify itself without the others Only there is primacy belonging to the first of them, i e., non-violence. It is the foundation of all higher life In the Jaina as well as Buddhist code, it is wider than humanitarianism, for it embraces the whole of sentient creation. Its comprehensiveness, logically complete, is a further illustration of the ethical being a function of mental attitude and outlook. Like non-violence honesty (*asteya*) and stoicism (*aparigraha*) are negative only in appearance and really positive in their application Together the five *anuvratas* constitute a single conception of life, ethical and spiritual, a consistent loyalty to the great principle of self-transcendence, a transvaluation of values.[58]

Amritachandra states· "All the sins like falsehood, etc. are only the forms of violence being destructive of the purity of psychic disposition of soul They have been separately enumerated only to facilitate their understanding on the part of the disciple."[59] He points out· "Even the slighest violence is definitely not caused merely by the destruction of physical or material vitalities of other

living beings".[60] Amritachandra remarks, *apradurbhava khalu ragadinam bhavati himsa iti; teshameva utpatti himsa iti*, i.e. violence is the result of the psychical disposition or appearance of thoughts and feelings of attachment, passions, etc., while non-appearance of these is assuredly *ahimsa*. Thus, even though no creature perishes, *himsa* exists wherever *raga* (attachment) and *dvesha* (aversion) occur as these are at the root of passions, which, in turn, lead to the sinful activities of violence, falsehood, stealing, unchastity and passessiveness. He adds., "This indeed is the summary of Jain scriptures or the essence of the teachings of *Jina* in brief "[61]

Binding, beating, mutilating limbs, overloading and withholding of food and drink are described as five transgressions or breaches of the vow of *ahimsa*, while control or restraint of speech, thoughts and movements, carefulness in handling things and examining food and drink before taking them are considered the five observances or practices that strengthen and support the vow of *ahimsa*.[62]

Peace, harmony and non-violence are inseparable. We cannot think of either of them without the others. Mahatma Gandhi has stated: "Non-violence is not a cloistered virtue confined to sages and cave-dwellers. It is the law of human existence". According to Gandhi, "means are more important than ends". He, therefore, emphasized that "means make the man and they must be clean and beautiful".[63]

The special opprobrium associated with the word "terrorism", observes Thomas Nagel, "must be understood as a condemnation of means not ends." The means adopted by the terrorists in their attacks of 11 September 2001 on New York and Washington D.C. and their like, he says, are "outrageous whatever the end; they should not be used to achieve even a good end – indeed, even if there is no other way to achieve it." Why should a civilian death be acceptable if it occurs as a side-effect/collateral damage of combat that serves a worthy end, whereas a civilian death that is inflicted deliberately as a means to the *same* end is a terrorist outrage?" Nagel asks. He answers by stating:

> The core moral idea is a prohibition against *aiming* at the death of a harmless person. Everyone is presumed to be inviolable in this way until he himself becomes a danger to others; so we are permitted to kill in self-defence, and to attack enemy combatants in war. But this is an exception to a general and strict requirement of respect for human life. So long as we are not doing any harm, no one may kill us just because it would be useful to do so This minimal basic respect is owed to every individual, and it may not be violated even to achieve valuable long-term goals [64]

Even in warfare, Nagel remarks, we are obliged to do our best to avoid or minimize civilian casualties, even if we know that we cannot avoid them completely[65] If hate and violence were the laws of mankind, the human race would have become extinct a long time ago Every being wants to live; and therefore, violence cannot be the rule of civilized living

Ahimsa can prove to be a panacea against the maladies of our present day society Havelock Ellis observes: "There is nothing that war has ever achieved that we could not better achieve without it "[66] The rule of non-violence can be properly developed and extended to the domains of ethics, economics, politics, administration, international relations, and commerce by introducing moral values as factors underlying the Rule of Non-Violence

Truth, honesty, charity, tolerance, forbearance, and other human virtues are only the corollaries flowing naturally by extension of this fundamental rule of non-violence-cum-compassion to various walks of life So even in this scientifically advanced age, this rule, if followed both in letter and spirit, would facilitate conflict resolution, peaceful coexistence among nations and the establishment of peace and happiness in the whole world.[67] This refutes the contention of those who feel that the *ahimsa* of the Jains is other-worldly (*moksha*) oriented and, for that reason, individualistic and unfit for application to social and national affairs

Ahimsa, *Anekant* and *Aparigraha*

Ahimsa is the most important principle that permeates the Jaina outlook of life It is, in fact, an attitude of mind, a way of looking at reality, a method of approaching life It thus colours every aspect of individual conduct and social dealings. It is *anekant* in thinking, *syadvada* in speaking, and *aparigraha* (limitation of wants and desires) in social intercourse. In other words, the intellectual dimension of *ahimsa* is *anekant*, the communication dimension is *syadavada* and social dimension is *aprigraha*. The philosophy of *ahimsa*, which is "unparalleled and unmatched in the history of mankind," remarks S.R. Banerjee, has made Mahavira "an outstanding exponent of social equality and justice".[68]

Referring to the Jaina concept of synthesis of differing points of view, Dr. S. Radhakrishnan points out that such an attitude leads to the "necessity for the self-control, the practice of *ahimsa* and also the tolerance and appreciation of other's point of view." These are some of the lessons, he adds, "which we can acquire from the great life of Mahavira". According to Mahatma Gandhi, truth, harmony, brotherhood, justice, etc. are "all attributes of *ahimsa*." Thus, *ahimsa* with its concomitant concept of intellectual toleration in thought (*anekant*) and word (*syadvada*) and the practice of self-control, as reflected in limitation of wants and possessions (*aparigraha*), i e. *ahimsa* in thought, word and deed, represents a real advance in human thought which has great relevance to the present-day world. It forms the bedrock and essence of "ethical humanism". It provides a total perspective of an enlightened world-view (*samyak-darshan* or *weltanschauug*) and has all the characteristics of a real modern religion having a scientific basis. *Ahimsa*, in short, is the science of peace.

Mahatma Gandhi, the greatest upholder and practitioner of *ahimsa* in modern times, observes·

> I make bold to say that violence is the creed of no religion and that, whereas non-violence in most cases is obligatory in all, violence is merely permissible in some cases. . . .

I object to violence because, when it appears to do good, the good is only temporary; the evil it does is permanent. It is an unshakeable faith with me that a cause suffers exactly to the extent that it is supported by violence.[69]

NOTES

1 Devendra K Goyal, *The Path of Enlightenment. Svayambhu Stotra* by Acharya Samantabhadra (New Delhi Radiant Publishers, 2000) Verse 119
2 *Dasavaikalika Sutra*, 1 It states "*Dharma* is the supreme beneficial thing, it comprises non-violence, self-control and austerity Even the gods worship the person whose mind ever rest in *dharma*."
3 Gandhi to C.F Andrews in Wardha in 1934. Quoted by S.C. Diwakar, "Bhagwan Mahavira's *Ahimsa* and World Peace," in Narendra Bhanavat and Prem Suman Jain, eds., *Bhagwan Mahavir and His Relevance in Modern Times* (Bikaner, 1976), p. 53
4 Ibid., p 53
5 Quoted in Bal Patil, "Mahavira Prophet of Non-violence," in Colette Caillat, A.N Upadhye and Pal Patil, *Jainism* (Delhi· Macmillan, 1974), p 81
6 Ibid
7 Bal Patil in Caillat, et al, n. 5, pp. 80-81
8 Dayanand Bhargava, *Jaina Ethics* (Delhi, 1968), p 105
9 M. Winternitz, "Some Thoughts on *Ahimsa*," in Horst Brinkhaus, ed , *Moriz Winternitz, Kleine Schriften*, Teil 2 (Stuttgart. Franz Steiner Verlag, 1991), p 698
10 *Manusmrti*, quoted in Bhargava, n. 8, p 105 Manu states: "There is no sin in eating meat, in (drinking) spirituous liquor and in sexual intercourse, this is the natural way of living beings, but abstention bears great fruits." Sacrifice is said to be having its merits and meant for the welfare of the whole world but, at the same time, it is stated that by avoiding meat one attains without effort everything one desires. (*Manusmrti*, 5 56, 5.39 and 5 47) In 5 55 of *Manusmrti* a pseudo-etymology of the word *mamsa* "meat" is given which reflects the primitive belief that the animal whose meat is eaten in this world will eat, in return, the eater in the next world. See Hanns-Peter Schmidt, "The Origin of *Ahimsa*," in *Melanges D'Indianisme A La Memoire de Louis Renou* (Paris, 1986), pp. 628-631

11 *Srimadbhagavata Purana*, 1 14-46 See Bhargava, n. 8

12 *Anushashana Parva* of *Mahabharat*, 116. 38-39 and 115 25. See Unto Tahtinen, *Ahimsa. Non-violence in Indian Tradition* (Ahmedabad, 1976), p. 89. See also S. R. Banerjee, *Introducing Jainism* (Calcutta, 2002), p. 70 and Winternitz, n. 9, p 697

13 *Gita*, X. 5, XII. 13, XIII 7, XVI 2 and VII. 14 cited in Banerjee, n 12, p. 71.

14 Bhargava, n 8, p 105, Baudhayana, 2,10,18, 2-3, 2, 6, 11, 23 and 2, 6, 11, 24 See Schmidt, n. 10, pp 636-637

15 Caillat et. al, n. 5, p. 82

16 Dalsukh Malvania, "Jaina Theory and Practice of Non-violence," *Sambodhi*, April 1973, p 1.

17 *Acharanga Sutra*, 1 2 3 4 Translated by Duli Chand Jain, "The Message of Lord Mahavira," *Jain Agam* (New Delhi Jain Mission), vol. 2, no 1, April-June 2001, p. 19 In the *Sacred Books of the East (SBE)*, it is translated as. "All beings are fond of life, like pleasure, hate pain, shun destruction, like life, long to live To all, life is dear" See *SBE*, vol. XXII, p 19

18 *Acharanga Sutra*, 1 4 1 1 as translated in Winternitz, n. 9, p 697.

19 Hemchandra, *Yoga-shastra*, II 20.

20 General Editorial in K C. Sogani, *Ethical Doctrines in Jainism* (Solapur, 1967), p. VII

21 A.N. Upadhye, "Jainas and Jainism," in Caillat et al., n. 5, pp 67-68.

22 Mark Shepard, "Gandhi's Faith in Non-violent Action," *Times of India* (New Delhi), 30 January 2003

23 A.N. Upadhye in V. P Kothari, *The Law of Non-violence (Ahimsa) and Its Relevance for All Times* (Sholapur, 1975), p. VII. V.P Kothari remarks. "Non-violence is not non-action, passive non-resistance or inaction but is action not characterized by violence and coercion *Himsa* is a negative force and *Ahimsa* a positive one, and we can derive and sustain an active and valid social ethics only from a positive principle like non-violence" Ibid , p 1.

24 Somadeva in *Upasakadhyayana*, i.e the 6th, 7th and 8th books of his *Yashastilaka*, which constitute an excursus on the *Shravakacara* cited in Banerjee, n.12, p. 71

25 Hira Lal Jain and A.N Upadhye, *Mahavira. His Philosophy of Life* (New Delhi, 1977), pp 55-56

26 Bharagava, n 8, p 108.

27 Beni Prasad, *World Problems and Jaina Ethics* (Lahore, 1945)

28 K C. Sogani, "Jaina Faith and Morals," in G.S. Talib, ed , *Jainism* (Patiala,

1975), pp. 62-63.
29 Bhargava, n. 8, p. 109
30 Jagdish Prasad Jain 'Sadhak', ed , *Salvation through Self-Discipline. Niyamsara of Kundakunda* (New Delhi Radiant Publishers, 2005), Verse IV 64
31 *Amitgati Sharavakachara*, 6 12-13. Translated in Bhargava, n. 8, p. 109
32 N H Samtani, "Non-Violence vis-à-vis *Maitri* Buddhist and Jain Approach," in R C Dwivedi, ed , *Contribution of Jainism to Indian Culture* (Delhi, 1975), p 143
33 Winternitz, n 9, p 697.
34 *Tattvarth Sutra*, VII 13
35 *Sarvarthasiddhi* of Pujyapadacharya, English translation by S A. Jain, in S A Jain, *Reality* (Madras, 1992), pp 196-197
36 Nyayavijayaji, Munishri *Jaina Darshan*, as translated in Nagin J Shah, *Jain Philosophy and Religion* (Delhi, 2000), pp. 45-46.
37 Ibid., pp 48-49.
38 S C. Jain, *Introducing Jainism*, Unpublished manuscript
39 Jagdish Prasad Jain '*Sadhak*,' *The Religion of Man: Ratna Karanda Shravakachar* of Samantabhadra (New Delhi. Radiant Publishers, 2005), Verse 53
40 Hiralal Jain, "What Jainism Stands For?," *Jain Mission News* (New Delhi Jain Mission), April-June 1999, p. 11
41 Quoted in Winternitz, n. 9, p 698.
42 Hira Lal Jain, n 40, p 11.
43 *Pravachanasara, gatha* 217/1 (Book III.17). See Jagdish Prasad Jain "Sadhak", ed , *The Spectrum of Consciousness Pravachanasara of Kundakunda*, together with *Tatva-dipika* (Illuminator of Truth) commentary by Amritachandra Suri, English translation by Barend Faddegon (New Delhi Radiant Publishers, 2005).
44 Ibid
45 Ibid , *gatha* 218 (Book III 18)
46 Commentary of Amritachandra on *Pravachanasara gatha* 149 (II. 57), *Pravachanasara*, n 43
47 Commentary of Acharya Jayasena on *Pravachanasara* gatha 149 (II. 57, Translated by Dayanand Bhargava in Bhargava, n.8, pp 106-107.
48 Amritachandra, Acharya, *Purushartha-siddhyupaya*, Verse 45, as translated by K C.Sogani, in Talib n 28, p 61
49 Sogani in ibid , pp 61-62.
50 *Acharanga Sutra*, 1.3.3 4 and 1.5 5 4 See *Sacred Books of the East*, vol. XXII, p 33 and Malvania, n. 16, p 4

51 Siddhasena, *Dvatrmshika*, 3 16 See Malvania, n 16, p 4
52 Ibid.
53 Ibid , pp 4-5
54 Nyayavijayaji, n 36, p 45
55 Shree Chand Rampuria, *The Cult of Ahimsa* (Calcutta, 1947), p. 16
56 Hiralal Jain in *Jain Mission News*, n. 40, p 12.
57 H. M Joshi, "Reflections on Jain Metaphysics and Ethics," *Journal of the Oriental Institute*, M S. University of Baroda, September-December 1990, p 27.
58 Quoted by A N Upadhye and H L Jain in Sogani, n 20, p VIII *Himsa* distinguishes itself from other four sins — falsehood, theft, unchastity and acquisition — in the sense that in the case of the former (i e *himsa*), the *dravya-pranas* and the *bhava-pranas* are directly injured, whereas in the latter case (i e the other four sins), the *pranas* are indirectly afflicted Sogani, n 20, p 75
59 Jagdish Prasad Jain 'Sadhak,' *The Art and Science of Self-Realization: Purushartha Siddhyupaya* of Amrtachandra (New Delhi Radiant Publishers, 2005), Verse 42
60 Ibid., Verse 49
61 Ibid , Verse 44
62 *Tattvartha Sutra*, VII 25 and VII 4
63 Louis Fisher "Gandhi," in Siving Raymond, ed , *This I Believe* (New York. Simon and Schuster, 1954), p 226
64 Thomas Nagel, "What is Wrong with Terrorism," *Economic Times* (New Delhi), 22 November 2002
65 Ibid
66 Quoted in *Times of India* (New Delhi), 8 March 2003.
67 See D.S. Paramja, "Mahavira's Non-violence in Modern Scientific Age," in *Bhagwan Mahavira and His Relevance in Modern Times*, n 3, p 65.
68 Banerjee, n 12, pp. 1 and 73
69 Quoted in 'Citings' in *Economic Times* (New Delhi), 6 December 2002.

7

Aparigraha: Voluntary Limitation of Wants and Possessions

While the source of peace and happiness lies within the human self and not in external things, a man devoid of enlightened vision identifies happiness with possessiveness. Mahavira's prescription for peace and happiness was the limitation of desires and non-attachment to worldly objects. Desires, he says, are "endless like the sky and they will never satisfy any person fully. The more you get, the more you want. Desires increase with every gain". *Parigraha* is attachment or a sort of fascination for material possessions. It is the expression of acquisitive instinct which needs to be curbed or else it feeds on what it gets. The pursuit of unrestrained gratification of desires leads to the over-exploitation of natural resources, the exploitation of fellow human beings and considerable tension for himself as well social strife. They not only disrupt our peace of mind, affect our health and deprive man of happiness, but also have harmful social consequences

Parigraha parimana (voluntary limitation of personal property and possessions) by which a person is required to fix the limit of his worldly belongings is very important for the economic health, social peace, and peaceful coexistence among nations. Inordinate

longing for worldly goods and undue accumulation of wealth in individual hands is neither good for the individual (as it deprives him of contentment and happiness and prevents spiritual harmony and peace in life) nor for the society as it leads to social crimes and conflicts of various kinds. Possessiveness and greed are the main causes which create tension in the life of an individual and also in the society at large. Hence one should limit his possessions and desires.

Like *anekant* and *ahimsa*, *aparigraha* (limitation of wants and possessions) is also a unique characteristic of Jain religion and ethics. *Aparigraha* is one of the five cardinal moral virtues emphasized in Jainism; the other four being non-violence (*ahimsa*), truthfulness (*satya*), non-stealing (*achaurya*), and chastity (*brahmacharya*). But as we have seen in the chapter on *ahimsa*, the five virtues mentioned in *Chandogya Upanishad* did not include *aparigraha* among them. It included *dana* (charity or alms giving),[1] which was, indeed, an inadequate and poor substitute for *aparigraha*. This shortcoming was rectified in Patanjali's *Yogasutra*, which included exactly same five virtues and in that order, the only difference being that they were called *yamas*. This replacement of the virtue of *dana* by *aparigraha* in the Brahamanical tradition, Dayanand Bhargava points out, was influenced by Jainism.[2]

Aparigraha finds place in the scheme of moral virtues in Jainism and *Patanjali* yoga system. Although it is not included in the five-fold scheme of principles of morality (*pancha-shilas*) in Buddhism, it occupies a significant place in the code of conduct, the ten *sikkhapadas* or ten *shilas*, laid down for Buddhist monks and nuns.[3]

Definition of *Aparigraha*

Parigraha is defined in Panini's *Ashtadhyayi* as *Parigrahanam parigraha*, i.e. that which entangles, binds, entraps or enslaves one from all sides. The term "*aparigraha*" — non-possession, non-grasping — has its root in the term "*parigraha*" which means to amass, to grasp, to accumulate, to compile, to seize, to hold, to fence in, and to receive or accept possessions or property. Etymologically, it consists of two terms: "*pari*" and "*graha*";

"*graha*" is rooted in "*grahana*" meaning to take hold of, to accept, to receive or to possess something; "*pari*" means round, round about, abundant, rich or fullness.[4]

Thus, *parigraha* means the entrapping or clutching of the soul from all sides. Under its effect, the soul comes to be possessed by the acquisitions and possessions and comes under the influence of alien, non-soul or foreign matter and thus loses its purity, calm, equanimity, and freedom It becomes subject to the enslavement of material goods or objects Umasvami defines "*parigraha*" by the term "*murchcha*",[5] thereby meaning that attachment or mental clinging to worldly belongings or objects is responsible for generating a sort of hallucination, senselessness, forgetfulness or delusion on account of which it is bound to go astray

According to Acharya Pujyapada, *murchcha* (infatuation) is activity relating to the acquisition and safeguarding of external possessions and also inward thoughts like desire and so on The word "*murchcha*" denotes fainting or swooning and is used in the sense of insensibility.[6] One becomes helpless and bewildered under the grip of enslaving desires and passions. Attachment is born out of "mineness" which ultimately binds the soul All miseries suffered by the Self are the result of attachment towards the alien objects. Amritachandra defines *murchcha* as the development of acquisitive egotism, attachment, affectionate regard or belongingness (*mamatva parinama*) to worldly possessions arising from the operation of the delusion (*moha*).[7]

Kinds of *Parigraha*: *Parigraha* has two dimensions: the inner dimension or subjective side consists of attachment, *askti* or *murchha,* while the outer dimension or objective side is made up of material goods and external possessions. The two dimensions are inter-twined and imply a state of mind, an attitude and a way of life *Aparigraha* means limitation of both wants or desires (*ichchha parimana*) and possessions. This definition of *aparigrah* is realistic, scientific and quite comprehensive, K. C. Sogani states, since it embodies the entire connotation signified by the term. It believes, in first place, that those who have the least vestige of a feeling of attachment, notwithstanding the external renunciation of all worldly acquisitions, are far from non-acquisition.[8] Secondly,

it expresses that the possession of external things is not possible without internal attachment. Thus, both the internal attachment and the possession of external things come within the sweep of *parigraha*.[9]

Parigraha is of two kinds: internal or psychic (*abhayantara* or *antarang*) and external (*bahaya* or *bahiranga*). Mental attachment, passions, and infatuation or delusion in regard to worldly belongings is internal *parigraha*, while, actual possession of property, wealth, servants, farms and houses (*kshetra-vastu*), gold and silver (*hiranya-suvarna*), bipeds and quadripeds (*dvipada*, and *chaturpada)*, diverse commodities, grains, furniture, etc. is external *parigraha*. Structurally speaking, external possessions become effective, when it is supported by the psychic dispositions (*bhava*), such as longing, craving, attachment, desires, expectations, which are the result of the operation of karmas bound with the soul It is like taking a psychological view of the phenomenon of worldly possessions. If a person entertains feelings of belongingness and attachment to worldly things, he is suffering from *murcha* even though he may have no external possessions.

Muni Nyayavijaya points out:

> If a man has a burning desire to amass much wealth so that he can indulge in the enjoyment of worldly pleasures, he has great possession (internal), even though he is penniless. It is to be remembered that if there is in anyone's mind even a trace of attachment for worldly things or even the slightest desire to possess them, then he has internal possession, even though he may live in a forest, naked and destitute of all gross things.[10]

Desire, being the root of *parigraha*, is the cause of suffering. It leads to craving, greed, excitement, passion, and attachment. As the *Uttradhyayan Sutra* points out: "The root of all suffering, physical as well as mental, of everybody, including gods, is attachment to the objects of worldly enjoyment."[11] The lust or craving for and the attachment to the objects of worldly pleasure is the sole cause of human suffering; the lesser the attachment, the greater the mental peace. Inordinate longing for worldly goods

will never result in contentment and happiness. It prevents spiritual harmony and peace in life. *Ichchha*, desire, inner craving, or attachment makes one long for and acquire more and more material possessions, and the material possessions, in turn, create a craving for more and propel or drive the individual to attachment or *murchcha*. The possessiveness of the Self comes to possess the possessions and the possessions, in turn, entrap, entangle or possess the possessor of the possessions.

If one is disposed to remove the internal attachment, one should correspondingly throw aside external possessions also. In the presence of external possessions, if non-attachment is claimed, it will be self-deception and fraudulence, since without psychical proneness, external possessions cannot perforce be with us. It may happen that, despite insignificant external possessions, one may have conspicuous internal inclination for possession, just as a poor man may have.[12]

Emphasis on internal *parigraha* does not mean that external *parigraha*, i.e. possession of things and goods is of no consequence or that if *parigraha* is defined as mental attachment to things then there is no harm of any kind in having any amount of external *parigraha*. Actual possession of goods in abundance arouses attachment, *asakti* (*murchha*) for them Although the measure of *murchcha*, i.e. senselessness or real entrapping of the soul, primarily or mainly depends on the internal *parigraha*, the external *parigraha* is the indirect, auxiliary or subsidiary (*nimitta*) cause of it [13] Therefore, in order to avoid any possibility of an attraction or attachment for external goods, it is necessary to limit them. As Munishri Nyayavijayji points out, "to weaken this internal *parigraha*, which is of the nature of defilement and defect, it is necessary to limit properly the external *parigraha*."[14] Besides four passions (anger, pride, deceit, and greed), internal *parigraha* also includes a desire for sexual enjoyment, sorrow, fear, and disgust. There is a close relation between the internal and external *parigraha* and they influence each other, though it cannot be said in an absolute manner that they are dependent on one another. One should renounce, give up or limit both internal and external *parigraha*.

Aparigraha and *Ahimsa*

In all forms of *parigraha*, internal and external, *himsa* is implicit. Giving up of both types of *parigraha*, Acharya Amrtachandra observes, is *ahimsa* (non-violence), while to entertain any one of them is violence (*himsa*).[15] Internal attachment, the desire for worldly objects adversely affects the purity of the soul, and this injury or defilement of the pure nature of the soul constitutes *himsa*. External attachment or the actual possession of temporalities creates attraction and love for them, which defiles the purity of the soul and therefore amounts to *himsa*. Thus, both internal and external attachment should be given up by the practitioner of *ahimsa*[16]

Aparigraha and *ahimsa* are, thus, closely inter-related, inter-connected, inter-dependent, and complementary. They are like the two sides of the same coin, and depending on the purpose one has in mind, either of them can be emphasized or brought to the front. Lord Mahavira, to whom the adjective of *nigganttha* or *nirgrantha* (devoid of any *granthi* or attachment) is ascribed, can be said to be as much an apostle of *aparigraha* as of *ahimsa* (non-violence)[17] The most intense *vasana*, i.e. a deep attachment towards worldly objects and a desire for their enjoyment, is called *granthi*.

Man's mind hankers after what it does not have. After he gets what he wants, he hankers for more, and the more he gets, the more he wants. There is no end to one's desires and expectations. As it has been said, "It is easy to free oneself from iron chains but not from the attachments of the heart." One spends a lot of one's energy and much of his time to earn money and acquire the things one desires in order to make his life comfortable, to give a good education to one's children, and to provide better facilities to the family. After he gets enough for his needs and comforts, he becomes so engrossed and preoccupied in continuously worrying about his business and earning more and more that he even forgets his health and finds little time to spend with his family members and ask himself why he is doing all that. There is tension in acquiring things and trouble in maintaining or preserving

them. Moreover, one becomes so attached to worldly things, for instance, a car, that a dent in one's new costly car, its theft, loss or separation causes great anxiety or disturbance in his mind and renders his life most unhappy.

The principle of *aparigraha* is not confined to lifeless objects, property, and goods. It extends even to attachments to living beings, to our near and dear ones It would be unnatural for a parent not to love one's child, but there should be no possessiveness about this love It is this possessiveness that is called attachment and one should try not to be bound by it [18] Attachment and possessive instincts, observes A. N. Upadhye, "have been the greatest obstacles in the attainment of spiritual peace and purification "[19]

Significance of *Aparigraha*

Parigraha, as stated earlier, is primarily *murchhabhava*, i.e. a feeling of attachment, which is born out of "mineness" (*mamatva* or *nijatva*), with regard to living beings and the material things of the world. Not to have this feeling of *mamatva* (attachment), which binds the soul, is *aparigraha*. Accumulation of goods from what is necessary for one's needs and requirements is unjust to society on the one hand and harmful to the spiritual development of the individual on the other Dr A N. Upadhye observes:

> Pursuit of pleasure is an endless game; individual inclinations and passions must be duly trained and curbed; thus indeed does one get mental poise and spiritual balance. A voluntary limitation of property is a community virtue which results in social justice and fair distribution of utility commodities. The strong and the rich should not weed out the weak and the poor but put such voluntary restriction on their instincts and possessions that the underprivileged too have a fair chance in life.[20]

Thus, the principle of *aparigraha* is not only good for the individual, ensuring his peace of mind and moral and spiritual

upliftment, it is also of great social significance. Limitation of wants and possessions is extremely significant and valuable in the context of the economic conditions prevailing in the world today. The object is to secure equitable distribution and economic stability of society. A social order based upon this principle of limited possession will certainly prevent unnecessary accumulation of wealth and its inseparable counterpart, poverty and wretchedness. It will lay the foundation of a welfare society.[21] Limitation of wants and possessions encourages non-attachment to worldly things and promotes the growth of an equitable social order by voluntarily limiting one's own possessions. It also avoids unnecessary hoarding which has become a menace in the present age of capitalism[22]

As almost all the ailments of the world are related to property, and since the material resources of the earth are limited, the limitation of worldly belongings of the individual becomes necessary. In the moral scheme of life propounded in the five virtues, it is not only enough that one should abjure theft of another's belongings, but he should also set a limit upon what he would possess and hold as his own. The ethical consideration behind this is that every man's desire or greed is limitless, while the world and its physical contents are limited. Therefore, it is impossible to satisfy everyone's desire in its crude form. In the interest of the individual and the society, it is therefore necessary to prescribe limits to the possessions of an individual.[23]

There are only two ways whereby limits to the possessions of an individual can be placed — by force or compulsion and voluntarily. The problems of poverty and unemployment cannot be solved merely on the basis of legal or constitutional measures. Any attempt to enforce limitation of property by an external and legal authority, either on the individual or society, will lead to hypocrisy or secret criminal tendencies.[24] It leads to evasion of state laws. When this is forced from above by the state without the moral and active support of the people or a large class of them, it leads to the adoption of unscrupulous business methods and even the demoralization of the administrative machinery itself. Therefore, the policeman must be inward in one's own conscience

to induce him not to hold for himself what he really does not need.[25]

Thus, the imposed limitations of possessions do not provide a durable solution to the problem. In fact, it creates more problems, such as violence, regimentation, denial of fundamental rights, and loss of freedom, etc., as we have witnessed in the communist regimes, than it solves Voluntary limitation of wants and possessions, on the other hand, provides a humane and more durable solution to the present-day problems of the world, where more and more production and consumption has failed to deliver the good of the people, i.e. ensure peace and happiness. Voluntary limitation of property is not only a community virtue of great social significance, which results in social justice and fair distribution of utility commodities so that the underprivileged too have reasonable comforts in life, but it is also very beneficial to the individual himself, giving him peace of mind, health, and happiness. Proper control of desire results in decrease of anxiety and tension invariably associated with wealth and possession.[26] And the less the anxiety and tension, the more is mental peace. *Aparigraha*, thus, offers a therapeutic solution to modern life of tensions and anxieties

Uttaradhyayan Sutra (17.11) states· "*asamvibhagi na hu tassa mokkho*", i.e one who indulges in unequal distribution of wealth and exploitation of others does not get liberation.[27] The excessive accumulation of wealth in the hands of the few, economic inequality, and the hoarding of essential commodities leads to social hatred, bitterness, exploitation, and social strife. Mahavira's insistence on the vow of limitation of wants and possessions is a very quiet and peaceful attempt at economic equalization by discouraging undue accumulation of wealth in the hands of a few individuals. This principle or vow of *parigraha-parimana* presupposes that one should not endeavour to acquire wealth by illegitimate means and if he happens to get more, i.e. in excess of one's needs, in his ordinary honest way of life, he should devote the surplus to charitable purposes like medical relief, the spread of education, measures against loss of life, and providing food to the hungry.

All the means of illegitimate *parigraha* bring about social hatred, bitterness, and exploitation. The method of *aparigraha* tells us that one should keep with oneself that which is necessary for one's living, and the rest should be returned to society for its well-being. A limit to wealth and a limit to essential commodities is indispensable for the development of a healthy social life.[28]

Voluntary limitation of external possessions means putting a limit to wealth, property, etc in an avowed way and cherishing no desire for things beyond the fixed limit Limitation of desires and wants (*icchha parimana*) is a necessary concomitant of limitation of one's possessions.[29] They help to inculcate a sense of detachment with possessions beyond limits, whether required or not. Such a practice keeps the feeling of belongingness within the limits, because the practice is prompted by the basic philosophy of renunciation behind the vow.[30] Thus, the observance of this vow not only helps in the spiritual advancement of the individual but also it promotes social welfare.

Considered socially, this principle directly helps release of resources for the uplift of both the community or the society and the country It curbs the practice of hoarding which is one of the greatest evils and a hurdle in the progress of the country. It is bound to lead to a balanced distribution of means of livelihood among the people. It will train people in the sober habits which a state or a society would like to inculcate among them.[31]

Voluntary limitations of wants and possessions also requires truthfulness and honesty in industry, trade, and other prefessions in order to consistently maintain the vow which facilitates an equitable distribution of the national wealth. Today, men and nations are striving for the enhancement of their wealth and territory at the cost of others with the consequence that individual, social and international tensions are increasing *Parigraha* has dangerous consequences when it leads to inordinate clinging This vow of *parigraha parimana*, observes K. C. Sogani, is "a mean between capitalism and communism. It is a road to true socialism".[32] It is, in fact, voluntary socialism. Like *ahimsa*, *aparigraha* is not merely a negative concept or an idea of denial as

it may appear because of the prefix "*a*" meaning "not." It is a positive virtue for the man in society. Kamla Jain points out:

> *Aparigraha* is a realistic, practical and rational principle with a solid foundation in the social system. It has individual moral growth as its basis, with direct relevance for the society of which the individual is a part. Its main thrust is on a balanced society consisting of balanced individuals. In fact, all ethical principles have evolved for individuals in and through the society to which they belong. The importance of *aparigraha* and its universal acceptance lies in its social basis.[33]

The principle of equitable distribution of wealth can be applied in the international field as well. This will help in the reduction of international tension, facilitate peace in the world, and the possibility of wars will be reduced considerably. In fact, the principle of limitation of wants and possessions is the only and sure way of establishing a durable world peace.

Aparigraha and other Vows

Limitation of external possessions forms the fifth cardinal virtue prescribed by Jaina ethics, the other four being *ahimsa, truthfulness*, non-stealing, and chastity.[34] All these virtues are inter-related, inter-dependent and supplementary to one another. *Aparigraha*, though mentioned as the last of the five virtues, is, in a sense, the most significant of them all. Acharya Amitgati has pointed out that every violence is committed for *parigraha*.[35] Attachment to sensuous objects is the source of violence first within self and then outside in relation to other beings.

Murchcha i.e *parigraha*, is the result of *moha karma*. *Moha* is considered to have two aspects, viz. attachment and aversion. The former manifests itself as *parigraha* whereas the latter as *himsa*. Therefore, on its subjective side *parigraha* represents one side of *moha*, whereas *himsa* represents another side. The two are thus inter-related and not mutually exclusive.

Indeed, greed, acquisitiveness or *parigraha* is considered to be

the father of all other sins (*lobha papa ka baap bakhana*). One is complled to tell a lie because of one's unsatiated desire to amass wealth. Moreover, when a person clings unthinkably to what is only partly true but believes it to be the whole truth, he turns it into a lie in doing so. "All clinging," observes Chaturvedi Badrinath, "is *pangraha*. and *pangraha* leads to violence. Hence the Jaina emphasis on *a-pangraha*, or non-clinging, is the way-to be open to another's truth in the first place" He adds:

> Because 'grasping', *pangraha*, eventually injures and destroys, it is untruth; and it is violence, both to oneself and to others. The grasping, the greed afflicted socialism as much as it had afflicted possessive indvidualism. Both of them brought upon the world immense violence, the magnitude of which has not yet been full recounted.[36]

All the conflicts, confrontations, wars, and strifes of the world are mainly due to man's acquisitiveness, the lust for power, possession, and hoarding Everyone wishes to amass the greatest amount of wealth and become powerful and enjoy pleasures. And thus begins the conflict and so starts the scramble. Sociologically, the acquisitive drive leads to all sorts of conflicts on the material plane, since acquisitiveness includes the lust for power, the desire to dominate over others, politically, economically, socially, and culturally. Moreover, socially and culturally, acquisitiveness leads to "conspicuous consumption" as also "pecuniary waste," which may be regarded as individual and social waste.[37] *Bhogopabhoga parimana* vow (limitation of objects of enjoyment) seeks to limit conspicuous consumption.

Again, it is primarily the limitless desire for power and wealth that leads man to lose his sense of proportion. As a result, one's unending greed gives rise to deceit, jealousy and misappropriation Such a person does not hesitate to resort to illegitimate means and exploitation and enslavement of people in amassing wealth, thereby depriving others of their proper rights. Mahatma Gandhi stated: "I am not against wealth. I am against wealth that enslaves" He wanted that limitations of wants and external possessions

and non-theiving should go together in his new social order. He observed:

> If I take anything that I do not need for my immediate use and keep it, I thieve it from somebody else. It is the fundamental law of nature, without exception, that Nature produces enough for our wants from day to day, and if everybody took enough for himself and nothing more, there would be no pauperism in the world, there would be no man dying of starvation — you and I who ought to know better, must adjust our wants, and even undergo voluntary privation, in order that they (the people) may be nursed, fed and clothed [39]

This attitude inculcates a sense of detachment from worldly objects and material wealth and tends to promote Gandhi's theory of trusteeship, or renunciation as Jainism would call it. Everyone, whether rich or poor, will think himself only as a trustee of the possessions under his control and will not use them for his selfish satisfaction disregarding the interests of the society. The right of private ownership will gradually lose its grip on the minds of the people, and this may facilitate a solution of many of the economic problems facing the present-day world. Non-thieving is very essential to non-possessing, and is bound to bring the purity of one's mind as well as social good.

The lust for power and possession is the root of all violence and theft. Acharya Pujyapada, in his commentary on *Tattvartha Sutra* (VII. 17), observes:

> Infatuation or attachment is at the root of all evils. If a person has the idea of 'this is mine', he has to safeguard it. In safeguarding it, violence is bound to result. For its sake he utters falsehood. He also commits theft and attempts copulation. And this results in various kinds of pain and suffering in the infernal regions.[39]

Acquisitiveness, A. N. Upadhye remarks, "manifests itself either in the form of yearning for sensual or sex pleasure, or for

acquisition of property".[40] Thus, it is quite apparent that if the principle of *aparigraha* is violated all the remaining four moral principles automatically are violated. A steady and progressive restraint on acquisitiveness is, therefore, very necessary

All the five moral virtues are good for the individual as well as for the society, any infringement of those principles should be equally detestable, and condemnable. However, here we come across a strange phenomenon. Whereas the violations of non-violence, truthfulness, non-stealing, and sex-fidelity invite social approbation or criticism and in some cases ostracism, a different treatment is meted out to a '*parigrahi*' Instead of being subjected to any indignity or criticism, he gets respect and an hononurable place in society. While a murderer, a liar, a thief or an adulterous person would be disliked in society, a person having too much wealth and possessions, even though by illegitimate means, is seen as a *punyatma*, who has done good deeds in his past or present life

Overcoming this situation is, indeed, a serious problem Vices like theft, roguery, dacoity, rascality, etc are considered illegal acts and the state seeks to punish and control them The government also attempts to control economic disparity through taxation and welfare measures. However, these measures are not adequate, they need to be supplemented by social and religions persuasions and pressures and greater awareness on the part of the individual of the moral, spiritual, and health benefits occurring from a tension free life and mental peace.

Unemployment drives man to stealing. Greed leads him astray and prompts him to do immoral and violent acts of sin. He wrongly thinks that by accumulating wealth and making its display he can attain respectable social status This is the reason why he becomes even more greedy and employs all unfair means to accumulate wealth. Indulgence in extravagance and vices like gambling, drinking, etc. leads to the sinful path of speaking lies and cheating. Again, he learns stealing and other vices from bad company. This results in mental tensions, affects his health, brings about his moral and spiritual downfall, and lands him into the clutches of law. Therefore, undue accumulation of wealth is neither

good for the individual nor for society.

The moral principle of limitation of wants and possessions is preached so that its practice may weaken instinct of acquisitiveness and greed, raise the standard of morality, and prompt the rich to spend their excess wealth for the good of the society. By utilizing their excess wealth in philanthropic activities, the rich can properly resist the feeling of hostility directed against them by the unemployed and the poor. Renouncing excessive luxury, inordinate worldly pleasures as also waste of wealth in various ways, and properly limiting their needs, to utilize their excess wealth for the good of the society is beneficial to the rich themselves and the entire society as well.[41] There are certain material needs that have to be satisfied for the sustenance of life. These needs are common to all, and they have been the most fertile source of enmity and struggle, among mankind. *Parigraha primana* vow would tend to annul the economic inequality rampant in society and thereby everybody will be able to get things of daily necessities at least. Dr. Hira Lal Jain observes:

> The tussle starts not because there is not enough wealth to satisfy the needs of all but because each wants too much, beyond the needs· and the requirements themselves are exaggerated. Lord Mahavira wants us to cultivate that self-discipline and fellow-feeling which would prevent us from entertaining this inordinate desire. He wants us to place spiritual well-being above material gains, and not to become too selfish and blind to the needs of others. Set a limit to your ambitions regarding worldly possessions in accordance with your actual requirements, and if you are able to earn anything over and above that, spend it in charity, in satisfying public and private needs.[42]

Charity (*dana*) constitutes one of the six essential duties which a Jain householder is required to perform daily. Charity is said to be of four different types: *ahara dana* (food for the hungry and the deserving), *aushadha dana* (medicines for the poor and the needy), *abhaya dana* (saving the lives of people in danger), and

vidya dana (spread of knowledge by distribution of books and support of education). *Dana* is the natural outcome of the feelings of compassion, sympathy and kindness

Charity and *Aparigraha*

Charity (*dana*), though a laudable virtue, can neither be placed on par with *parigraha parimana*, nor can take its place. Henry Ford observes: "Capital punishment is as fundamentally wrong as a cure for crime as charity is wrong as a cure for poverty" *Aparigraha* is against accumulation of wealth and conspicuous consumption and does not tolerate acquisition of wealth by illegitimate means. But a believer in *dana* may not be opposed to limitless acquisition of wealth with the accompanying worries and tensions, and disparities in society, may indulge in ostentatious and wasteful consumption and unabased consumerism and not hesitate to adopt illegitimate methods to acquire wealth. Charity may also lead to an attitude of superiority in the donor and a sense of inferiority in the donee, thereby violating the principles of equality, fraternity and justice.

Dana, Kamla Jain observes is "a feudalistic virtue whereas *aparigraha* is a socialistic virtue. If *aparigraha* becomes a social reality then *dana* as a virtue will become meaningless". In *dana*, detachment from objects of the world is implicit or secondary, whereas the well-being of others is explicit or primary. In *aparigraha*, on the other hand, detachment from the world of objects is explicit, and well-being of others in implicit. *Dana* makes human welfare obvious, and *aparigraha* makes the individual's moral or spiritual upliftment obvious. *Dana* emphasizes the act of giving something; *aparigraha* relates to detachment and initial self-control.[43]

By limiting his possessions, the householder is expected to spend his additional earnings in helping the poor and needy by fourfold gifts: food, shelter, medicine, and books The detailed practical instructions to him are many; he is asked, among others, to avoid the following: withholding food and drink from any animal or human being; spreading false views; divulging others'

secrets; preparing forged documents; misappropriating deposits; receiving stolen properties; illegal traffic, using false weights and measures; adulteration, etc. These put a restriction on his profession and mould a humanistic outlook on society.[44]

Transgressions of *Aparigraha*

Jaina scriptures have mentioned five transgressions or violations (*aticbara* or *pramanatikramana*) of the limits of *parigraha parimana* (limitation of possessons) vow They point to the weakness of human nature, which is often self-deceptive. A man may declare to the world that he is devoid of greed and yet may satisfy his desire for acquiring new objects under one or the other pretext [45]

According to the *Tattvartha Sutra* (VII 29), *Upasakadasanga* (1 49) and *Purushartha Siddhyupaya* (187), these transgressions are as follows·

1. *Ksetra-vastu-pramanatikramana*. This means adding a field or a house to the existing one in order to save himself from breaking the vow under which he must have fixed the number. Though the number of the fields or houses does not exceed the fixed limit yet the spirit of the vow is violated.
2. *Hiranyasuvarnapramanatikramana*: This means giving some newly acquired precious articles to one's acquaintance with the understanding that he will return the same to him after the expiry of the time for which he may have taken the vow.
3. *Dhanadhanyapramanatikramana*: This means keeping extra grains, etc at some place to bring it to one's house when the commodity that already exists is exhausted.
4. *Dvipadachatushpadapramanatikramana*: This means so arranging that even though the animals do not actually give birth to the younger ones during the period of vow, they become pregnant and give birth to the younger ones after the expiry of the period of the vow.
5. *Kupyadhatupramanatikramana*: This means welding ornaments

> to keep their number within the limit of the vow. Similarly, other objects may be acquired and joined with the already existing ones so as to keep the number unchanged and yet actually exceed the limit [46]

Thus, in order to sustain the purity of the vow of *parigraha parimana*, the violations of the limits regarding 1) house and land, 2) gold and silver, 3) cattle and corn, 4) male and female servants, and 5) clothes and utensils, should be avoided

According to Samantabhadra, the following transgressions of the *parigraha-parimana* vow (*vrata*) should be avoided: (1) *ativahana*: compelling the beasts of burden to cover more distance than they can easily do, out of greed; or keeping of a larger number of vehicles than required;[47] (2) *atisamgraha*: accumulating necessary articles in large numbers or hoarding of grains out of greed to sell them at higher price at a later date, (3) *ativismaya*: expressing jealousy, at the prosperity of another or to be extremely sad at a loss incurred in some transaction; (4) *atilobha*: excessive greed, i.e. to desire for a higher price when a reasonable price has already been offered for an article; and (5) *atibhara vahana*: overloading the animals out of greed [48] In other words, one should not extract more work from animals and men beyond their capacity because of greed and not indulge in hoarding in order to earn unbridled profit during abnormal times, such as war, famine, anarchy, epidemics, etc.

This means that "a householder is expected to be a contented type of man. He should not sacrifice either his own spiritual well-being or the social well-being of others at the alter of uncontrolled greed. Hoarding and profiteering which are impediments to spiritual progress are also obstacles in establishing economic justice in the society, and retard social progress."[49]

The above lists of transgressions represent the situation of the period in which these books were written. In the present circumstances, the transgressions of the *parigraha parimana* vow must include exceeding or violating the limits in regard to jewellery, money, wealth, currency, bank account, cars, automobiles, and other means of transport and travel, electric goods, electronic

gadgets, etc hoarding of not only grains but also other articles of common use, feeling sad at loss of property and loss incurred in transactions of shares, etc , and exploitation of other people by extracting maximum work from labourers, thereby appropriating the labour of others without himself doing any kind of manual labour Giving up attachment and aversion for agreeable and disagreeable objects of the five senses constitute five observances or practices that support the vow of *aparigraha* [51]

It is significant to note that all the five transgressions mentioned by Samantabhadra are preceded by the prefix "*ati*", i.e. too much or excess of a thing. Jainism does not deny the importance and utility of external possessions. Acharya Somadeva, in his *Nitivakyamrta*, clearly stated. "*yatah sarva prayojanasiddhi soarthah*", i.e wealth is that entity which is capable of fulfilling all needs and necessities [50] Thus, money or external possessions are in themselves not bad. It is said money is a good servant but a bad master. It is only when external possessions come to possess the possessor or one gets too much entrapped or entangled with them that one loses self-control and balance then it is bad. In that situation, one loses all sense of proportion, does not care for his own health and happiness and rides roughshod over the rights and interests of others.

Consuming "too much" or possessing "too much" is bad, although possession of property and wealth within reasonable limits is necessary for the fulfillment of one's daily necessities. Even saints have to keep certain goods, commensurate with their requirements. It is only when the wealth is held in "excess" (*ati*), i.e the excessive accumulation of wealth in the hands of the few, then it is harmful and undesirable. There is a well-known saying: "*ati sarvatra varjayeta*," i.e excess of everything is to be avoided. It is essential to attach greater importance and value to the individual, rather than to objects. Objects are for man, and not man for the objects. As one writer remarked: "The less I have the more I am." Possessing "too much" or consuming "too much" is neither good for the physical, mental or spiritual health of the individual nor for the health and well-being of society.

The principle of voluntary limitation of wants and possessions

is the non-violent, peaceful, and the humane way to avoid as far as possible the economic distinction between the rich and the poor and the consequent social distinction between the high and the low. It helps to promote not only peace of mind and spiritual well-being of the individual but also economic harmony and social stability A person is expected to set apart a portion of his wealth for himself and devote the rest of his possessions for the benefit of the society at large

Such a principle when strictly followed as a moral ideal, Chakravarti observes, will successfully avoid accumulation of wealth on the one hand and concentration of poverty on the other, and will promote a healthy social organisation based upon the principle of welfare of all human beings and the whole society Such an ideal when sufficiently promoted and practised by all individuals will naturally foster social development, and there will be no possibility of a clash between Capitalism and Communism In such a society there will be no clash between groups of people Such a society will create a condition of Universal Peace and general happiness [52]

NOTES

1 *Chandogya Upanishad*, 3 17 4
2 Dayanand Bhargava, *Jain Ethics* (Delhi, 1968), p 104
3 Kamla Jain, *Aparigraha The Humane Solution* (Varanasi, 1998), p 78
4 Ibid , p 61
5 *Tatvarthasutra*, VII 17
6 *Sarvarthsiddhi* of Achargya Pujyapada, as translated in S A Jain, *Reality* (Madras, 1992), p 199
7 Jagdish Prasad Jain "Sadhak", *The Art and Science of Self-Realization Purushartha Siddhyupaya of Amrtachandra* (New Delhi. Radiant Publishers, 2005), Verse 111
8 Ibid , Verse 112, commented by K C Sogani, *Ethical Doctrines in Jainism* (Sholapur, 1967), pp 85-86
9 Ibid , Verse 113, see ibid , p. 86
10 Nyayavijayaji, Munishri, *Jain Darshan*, as translated in Nagin J Shah under the title *Jaina Philosophy and Religion* (Delhi, 2000), p. 53.
11 Quoted by Sagar Mal Jain, "Brahmanic and Sramanik Cultures," in

Studies in Jainism (Calcutta Ramakrishna Mission Institute of Culture, 1997), p. 94.
12 Sogani, n. 8, p 86
13 *Purushartha Siddhyupaya*, n 7, Verse 113
14 See Shah, n 10, p 53
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8

Moral and Spiritual Discipline

The way to peace, happiness, and social well-being lies not in empty rituals or intellectual discourses and disputations but in the rigorous pursuit of enlightened vision (*samyak-darshan*), enlightened knowledge (*samyak-jnana*) and enlightened conduct (*samyak-charitra*), which together constitute the path to liberation. It depends not on the grace or mercy of any supernatural entity or God or the kindness of any spiritual *guru* (teacher) but on one's own efforts. The spiritual teachers can provide us guidance and inspiration but peace and happiness, which are not external but within, can be achieved only through subsidence of passions, self-restraint (*samyam*), contentment and feelings of empathy, compassion, equanimity and practice of moral and spiritual discipline. The moral and spiritual discipline has a two-fold objective (1) it brings about spiritual purification and (2) it makes an individual a worthy social being who can live as a responsible and well-behaved neighbour and a good citizen. This discipline cannot be imposed from above, it has to be self-discipline and that is possible only when an individual is convinced that it is in his own best interest to practice self-restraint and moral and spiritual discipline.

A person embarking on the path of righteousness has to observe five rules or vows (*vrata*) of moral conduct. They are of great importance for individual as well as social well-being and their observance would leave no scope for the application of the penal code of any civilized country. The five ethical vows are *ahimsa* (non-violence), truthfulness, non-stealing, sex-fidelity or chastity, and *aparigraha* (limitation of wants and possessions). Of these, *ahimsa* and *aparigraha* have already been discussed; the other three are, therefore, being dealt with in this chapter. The practice of five ethical vows is further strengthened by the three *gunavratas* (augmenting or supporting vows) and four *shikshavratas* (disciplinary or educative vows). Besides, one has to practice three *gupti* (three kinds of control of mind, body and speech), five carefulnesses (*samitis*), ten moral virtues (*dash-dharma*), avoidance of negligence (*pramad*), six obligatory duties (*shad-avashyaka*), and a determination to remain steadfast in the righteous path despite certain inconveniences and hardships (*parishahajaya*).

Truthfulness

Abstaining from falsehood is truthfulness. The falsehood is defined as speaking untruthfully out of passion or laxity (*pramattayogat*) [1] One should refrain from using harmful, unbecoming, cruel or secret speech which may cause pain or suffering to some living being. One should also avoid reprehensible speech (*nindya*), which includes *a)* tactlessly hurtful (*apriya*) speech that causes embarrassment, anxiety or unhappiness to others, *b)* insulting (*garhya*) speech which is inspired by malice or mockery, e.g. calling someone a bastard, and *c)* speech giving encouragement to sinful activities (*savadya*), such as advice to steal or kill, etc.[2] Even speaking out truthfully is prohibited when it is infected with passion or is liable to bring in the death of or cause great suffering to any living being. Hence, hurtful remarks (those causing unpleasantness, fear, pain, enmity, grief, quarrel or anguish in the mind of another person), harsh words, back-biting, etc., whether or not they are true, are blameworthy. One should try to speak noble, beneficial and benevolent words.

Speaking faultless words and giving up anger, greed, fear and satirical jokes help to bring about stability to the vow of truthfulness. One should also avoid the following transgressions (*aticharas*) of abstaining from falsehood. 1) preaching of false doctrines, 2) disclosing one's secrets, 3) forging fake documents to cheat others, 4) misappropriating funds entrusted to one's care, i.e. breach of trust, and 5) divulging confidential deliberations or one's secret purpose.[3]

The etymology of the term "*satya*" is "*sadbhyo hitam satyam*," i.e. that which is beneficial to living beings is the truth. When telling the truth involves killing or causing unmerited suffering to living beings one must simply maintain silence or say that he does not know even if he knows.[4] It is absolutely necessary to be cautious and to use one's power of discrimination and discretion to decide as to whether or not one should make a statement of fact We incur the defect of untruth if we call the blind a blind one, the one-eyed a one-eyed one out of hatred and with a view to hurting him Saying bitter words, calling names and cutting cruel jokes out of malice or undue excitement are also cases of untruth.[5]

The Jaina scriptures praise truthfulness as a great virtue A liar suffers in this life and the next A truthful man, on the other hand, enjoys great security.[6] A truthful man should neither exaggerate, nor find fault with others, nor use indecent speech, and should use noble, beneficial and balanced speech. He should have equanimity of mind, be noble and kind and should not extol himself.[7] Moreover, as man is very likely to indulge in falsehood on account of anger, greed, cowardice or fearfulness, and jokes (jest or frivolity), one should abstain from them and speak harmless or blameless speech by resorting to thoughtful speech. These five observances or practices sipport and stabilize the vow of truthfulness[8]

Non-Stealing

Taking anything that is not given by the owner (*adattadana*) out of passion or laxity (*pramattayogat*) is stealing.[9] The crucial

factor is the motive of theft. Whether a thing is taken or not, it is the contamination of the mind or impure thought or intent to steal that determines the immorality of the act.[10] Property or wealth is said to be as dear as life. The loss of property causes severe pain or mental anguish. The objects of the world, Amrtachandra observes, constitute the external *pranas* (vitalities) of a man and he who thieves, plunders or seizes the property of another person is said to deprive him of his *pranas*.[11] This, then, is not other than *himsa* (violence).[12]

Samantabhadra holds that things which are unoffered, placed, dropped and forgotten by others should neither be taken nor given to anyone else.[13] To take the possession of property at the death of one's own kinsman is justified, but, when he is alive, his permission should be sought.[14] One should refrain from house-breaking, pick-pocketing, smuggling, black-marketing, i.e. selling things at inequitable prices, evading taxes, employing unfair means in business, owning another man's property by fraudulent tricks, deceiving others by misleading them, employing thieves to obtain things for oneself, and buying things of much value at a very low price taking advantage of the seller's helplessness or keeping the excess material given by the seller by mistake. To abduct a man, his child, wife or daughter with a view to extract a huge amount of ransom is the heinous type of theft.[15]

A person is also required to abstain from the following breaches or transgressions of the vow of non-stealing: 1) abetment of theft, i.e. direct or indirect instigation of theft or encouraging and prompting others to steal or approving others' act of stealing, 2) receiving or dealing in stolen property, i.e. acquiring cheaply stolen commodities through greed, 3) violating state laws or indulging in illegal traffic, e.g. by selling things at inordinate prices in time of war or to alien enemies, etc., 4) using false weights and measures in order to get more from others and give less to others, and 5) secretly adulterating commodities or substituting inferior ones for the original, dealing in counterfeit goods with a view to deceiving others.[16] In short, taking anything owned by others, through injustice, dishonesty, fraud, and unfair means is an act of theft,[17] which may lead to punishment under law or the censure

by the people. The above description of non-stealing is very comprehensive and forbids almost all such acts of direct and indirect theft as are punishable under modern law[18]

Sex-fidelity

Sex-fidelity means abstaining from sexual and lustful activity or contacts, out of passion or laxity (*pramattayogat*),[19] with anyone other than one's spouse.[20] In other words, one should renounce lustful contacts with the wives of others and remain contented with one's own wife (*swdara-santosh*).[21] Similarly, a woman should avoid all sexual contacts with all men except her husband (*swpati-santosh*). One should refrain from illicit sexual contacts or free sexual activity outside marriage, unchastity or lustful copulation with other women as it involves killing of mobile and immobile beings, speaking falsely, committing theft and indulging in possessiveness.[22] Not only that, illicit sexual contacts give rise to incurable disease called AIDS, which has now become the greatest danger and No. 1 menace to the health and well-being of people. According to a report in *The Hindustan Times*, extramarital sex also increases the risk of having a heart attack. Graham Jackson, a heart specialist at St. Thomas Hospital in London, stated that "75 per cent of the cases of sudden death during sexual activity involved people who were participating in extramarital sexual intercourse."[23]

According to Somadeva, one should refrain from drinking wine, meat-eating, gambling, music, including songs and dance, bodily decoration, intoxication, libertines and aimless wanderings as these are concomitants of sexual desire, likely to inflame sexual passion.[24] The breaches or transgressions of the vow to abstain from unchastity or carnality are: 1) taking interest in match-making, i.e. bringing about, arranging, or effecting the marriage of persons who do not belong to one's family; 2) promiscuity or intercourse with an unchaste or immoral married woman; 3) sex or cohabitation with whores, a harlot, widow or an unmarried immoral woman; 4) unnatural sexual practices, such as masturbation, sodomy, use of artificial phalli made of wood,

leather, etc., and the like; and 5) inordinate sexual desire or intense sexual passion.[25] Excessive passion even for one's own wife should also be avoided

Moreover, one should avoid listening to lewd stories about women, which excite attachment for women, looking at beautiful bodies of women, recalling previous sexual pleasure, delicacies that stimulate amorous desire and adornment of the body. These five observances or practices strengthen and stabilize vow of chastity[26]

Moral Discipline of an Ascetic

Being engaged in the mundane activities of the world, the householder's moral discipline of five vows is called *anuvrata* (small or minor scale vows) The moral and spiritual discipline for the mendicant, on the other hand, implies prior renunciation of all the worldly pleasures of wealth and women, etc. and cutting off all the bonds of home, family, and kin. The ascetic has no need or necessity of indulging in falsehood, stealing, sexual intercourse, and violence of any kind, including accidental, occupational or protective. But a householder cannot avoid them and, in fact, shirking from these three kinds of *himsa* would be considered a dereliction of duty on his part. The worldly belongings or possessions of an ascetic are limited to bare minimum — some books, a begging bowl and few clothes in case of a Shvetambara monk while some books, *pichhi* and a *kamandalu* of a Digambara saint. Even though depending on society for such bare necessities of life as food, medicine, etc., an ascetic is above all social obligations. He can follow moral and spiritual discipline in much more rigorous and stringent way and, therefore, his observance of five vows is considered *mahavrata* (major scale vows).

Moral Discipline of a Layman

The moral and spiritual discipline for the layman consists of twelve vows: five *anuvratas*, three *gunavratas* (argumenting or supporting vows), and four *shikshavratas* (self-disciplinary vows

or practices). The *gunavratas* and *shikshavratas* are collectively known as *sheelvratas* (supplementary vows). They are said to serve the useful purpose of guarding the basic five vows and effecting a positive improvement in their observance.

Gunavratas: Supporting Vows

Gunavratas are so called because they help, support, strengthen or enhance the value, quality and practice of the five basic vows. They increase the capacity of observing the five vows with greater determination and purity[27] and are accepted for permanent life-long observance.

Digvrata *Refraining from movement beyond a limited area*

This vow, which is taken for life, enjoins on a person to limit the area of his physical and mental activity or the range of movement in all the ten directions, with the result that he cannot be present in the areas beyond the bounds he has drawn for himself Accordingly, he automatically renounces committing any sin, whether gross or subtle, or unvirtuous activity beyond or outside that limit The passions of greed and *himsa* are controlled at least in the fixed limits. By the avoidance of even the subtle sins beyond the determined limits, the *anuvrati* (householder) becomes like *mahavrati* (ascetic) in respect of the regions lying beyond those limits [28]

Anarthdandavrata: *Abstaining from purposeless harmful activities*

In Sanskrit, this vow is called *anarthadandavrati*. The term "*anartha*" means purposeless, aimless, unnecessary, etc. And the term "*danda*" means harmful, bad, evil activities. Thus, the term "*anarthadanda*" means unnecessary and purposeless harmful activities. And refraining from such activities is *anarthadandavrati*. Since it is not possible to pinpoint exactly what unvirtuous activities could be regarded unnecessary and purposeless harmful activities, the Jain thinkers have attempted to give some idea of these activities by laying down broad guidelines which are as follows:

1. *Papopadesha*: Malicious sermons, harmful advice or preaching of sin It covers selfish propaganda, stories of violence, garrulity

or use of vulgar, prolix, nonsensical and impertinent speech, cruelty to living beings, swindling and advice in regard to indulgence in corrupt, passionate and life injuring ways, including indulgence in harmful activities and vices (*vyasanas*) like drinking wine, taking intoxicating drugs, smoking, gambling, etc.

2 *Himsadana*: Giving objects of offence or supplying means of violence. It implies the giving of the instruments of *himsa* such as knife, poison, fire, sword, weapons, bow, chain, whip, stick, etc [29] However, this does not prevent a person from giving weapons to an innocent man for defence of one's life and property, etc. against the violent attacker. The main criteria is the motive or the intention to save the life of an innocent man.[30]

3. *Apadhyana*: Harmful contemplation, evil thought or thinking ill of others. This involves peeping into another man's faults and infirmities, coveting others' wealth, seeing wives of others with a lusty eye, taking interest in others' disputes,[31] evil thoughts of conquest, subjugation, mutilating, imprisoning, hurting and killing other living beings,[32] and taking interest in hurting, victory, defeat, war, adultery, theft, gambling, etc [33] One should refrain from evil thoughts in the form of wishing defeat, punishment, mutilation, confiscation of possessions etc of others. Hemchandra and Ashadhara include *artadhyana* (concentration of mind on pain, misery or sorrow) and *raudradhyana* (concentration on cruelty, harmful ideas or callousness) in *apadhyana*.[34]

4. *Pramadacharya*. Negligent acts, thoughtless behaviour. It consists in doing such actions purposelessly as digging or flooding fields, recklessly cutting, chopping and damaging plants and trees, igniting fire, trampling lawns, plucking leaves, fruits and flowers, thereby aimlessly committing violence and harm to plant life and environment. One should also refrain from such purposeless harmful activities as striking a standing or moving animal with a stick while walking, joking which hurts others, backbiting, talking ill of others, and indulgence in four *vikatha* (unnecessary, unprofitable, useless, time wasting gossiping) pertaining to women, food, theft, affairs of politics and state, etc.

5. *Duhshruti*: Listening to and teaching such stories which excite passion.[35] It consists in refraining from faulty reading and writing

material, hearing, distributing, and propagating exciting literature and works, including propagandist material dealing with violence, crimes, hatred, false doctrines, irrationalism, delusion, attachment, aversion, pride, lust, obscene words and gestures arousing sex-passion, which disturb, defile and pollute the mind with evil or impure thoughts of attachment, vanity and passions [36] This abstention is indeed of extreme relevance and importance in modern times

Bhogopabhogaparimanavrata *Limiting use and enjoyment of consumable and non-consumable goods*

There are two types of things, viz *bhoga* and *upabhoga*. *Bhoga* things are those that can be used only once, viz eatables, water, etc. *Upabhoga* things are those that can be used repeatedly, viz clothes, etc. The vow implies limitation in the use of objects of sense enjoyment, as food, drink, cosmetics, perfumes, rich clothes and jewellery, beds, chairs, vehicles, houses, etc., as well as refraining from wasteful expenditure, and excessive and even perverse enjoyment of sensual pleasures in order to reduce attachment to the objects It is not only a positive process of limitation but also the negative process of renunciation By insisting on moderation in eating, clothing, etc., this vow seeks to inculcate the virtue of moderate, simple and frugal living which is not only good for one's physical health but also relieves one's mind from unnecessary worries and tension, thereby ensuring mental peace and happiness

Unrestrained consumerism and excessive indulgence in *bhoga* and sensual pleasures are now playing havoc with people's health and happiness. Hunger is not the only reason people eat. Stress, boredom, and pleasure all come into play. Excessive indulgence and obsession with *bhoga* leads to *roga* — physical and mental maladies Medical science now proves that over-indulgence in *bhoga* or sensual pleasures affects our digestive, respiratory, and nervous systems resulting in a wide range of ailments. Moral and spiritual degradation is also the natural outcome of over indulgence in sensual pleasures

Shikshavratas: Disciplinary Vows

The *shikshavratas* aim at raising the householder to such a standard of purity of character that he is well-equipped to undertake a higher level of moral and spiritual discipline

Deshvrata: *Limiting the sphere or field of one's activity still further and for fixed periods*

The idea behind both *digvrata* and *deshvrata* is to restrict one's egoistic activities and movements to certain spheres and directions. An attempt is, thus, made (on the part of the individual, family, a tribe, a social group or community or even a country or nation) to progressively check and control intentions and tendencies for boundless expansions, thereby avoiding violence and minimizing greed as regards the prescribed limits In *deshvrata*, the sphere of one's activity is still further limited from day-to-day and for fixed periods within the larger field fixed in the *digvrata*.[37] It sets narrower limits of the area and for shorter time than *digvrata*. The curtailment, thus, takes place in terms of shortening of both area and time

Samayika. *Equanimous state of mind for a fixed period*

Samayika is observed by sitting in a suitable place (free from disturbance of noise, insects, etc. in a convenient posture, sitting or standing, and without indolence or laziness for set period, usually 48 minutes. It is to be performed once, twice or three times in a day depending on one's convenience, capacity and state of purity During that time, one tries to keep himself aloof from all sinful and injurious activities by controlling his mind, body and speech and cultivates equanimous state of mind by renouncing attachment and aversion to the objects of the world

The purpose of *samayika* is the cultivation of (1) equal goodwill (sympathy) (*samabhava*) towards all religions, towards all races and castes, and towards man and woman; (2) equality and evenness (*samata*), i.e to regard all living beings equal with one's own self and to maintain evenness (equanimity) of mind on all occasions, favourable and adverse; and (3) tranquillity (*sama*) to suppress and weaken passions.[38] Thus, by the practice of *samayika* one seeks

to attain gradually "inward balance" or mental equanimity or tranquillity. It is an exercise in *samaya*, etymologized as the attainment (*aya*) of equanimity or tranquillity of mind (*sama*).[39]

Proshadhopavasa· *Observing fast*

It means observing fast by abstaining from all kinds of food, and being in close proximity of one's soul (*up* means near and *vasa* means to be, exist or sitting or remaining) by utilising the time in the study and discussions of spiritual literature, thereby nourishing, fostering, supporting, elevating, and ennobling (*poshadha*, means that which nourishes, fosters, supports, or causes to grow and develop) the soul. This vow enjoins a person to undertake occasional fasting, usually on the eighth and the fourteenth day of the fortnight, for the purification of one's body and soul. Fasting can be observed for 48 hours, 24 hours or lesser period, one can take only one meal a day (*ekasan*) or even eat less amount of food than what one normally eats (*avamaudarya*).

During the fast period, one abstains from physical adornments such as use of cosmetics, perfumes, ornaments, etc., indulgence in the pleasures of the senses, refrains from all kinds of sinful activities in all respects, including *himsa*, falsehood, stealing, feelings of attachment and acquisition, and sexual intercourse or unchastity, renounces all worldly attachment, observes the restraint of body, speech and mind, and spends his time by keeping himself engaged in study of the scriptures, contemplation of pure thoughts and meditation.

Atithisamvibhagavrata: *Offering alms to wandering ascetics or sharing with deserving guests*

Samvibhaga means sharing together, participation The use of the word "sharing" is much nobler than helping others, which gives you the idea of being a savior, of being superior, and as a result of which the ego enters form the back door again. You beco. e important, the centre of the group, every body is looking to you. The participant, on the other hand, is not someone who is inferior to you. *A tithi* is made up of *a* (not) and *tithi* (date), i.e. the homeless or wandering saints who come without any regularity,

definiteness or prior appointment. They should be offered necessities of life, such as suitable food, drink, religious equipment, books, wholesome and proper medicine and shelter with devotion, humility, respect (*satkara*) and purity of mind. The alms offered must be righteously acquired (*nyayagata*) by oneself. Samantabhadra denominates this vow as *vaiyyavrttya* probably to extend the scope of vow, so as to include removal of ailments of those pursuing the path of righteousness as well as serving them in various other ways.[40]

In observing this vow, one has to take into consideration four things: (1) the recipient (*partra*) should be a deserving person (a saint, a person endowed with *samyak-darshan* or one observing self-restraint); (2) the giver (*datra*) must give with a feeling of joy, humility, and enthusiasm; (3) the alms (*dravya*) must be worthy of gifts, i e food, medicine, etc.; and (4) the manner of giving (*vidhi*) should be such that it is indicative of due respect. Explaining the four constituents of giving, Acharya Pujyapada remarks:

> The manner of giving relates to the regard or disregard in the mind of the giver for the recipient. The merit of the thing given depends on its usefulness in the practice of austerities and religious studies of the recipient. The merit of the giver is his freedom from envy and lack of depression. The fitness of the recipient is his commendable practice of the spiritual discipline of self-restraint.[41]

The observance of twelve vows is of great importance not only in ensuring peace and happiness of the individual but also in promoting environmental protection and social-well-being. Their significance in modern times is indeed remarkable. If a person has no strength and energy to take all the twelve vows, he can take as many as are possible for him to observe.

Concept of *Moolgunas*

The Jaina thinkers have sought to inculcate moral discipline in several ways. Samantabhadra for the first time enunciated the concept of *moolgunas* (primary or fundamental moral qualities),

consisting of observance of the five vows and refraining from the use of wine, meat and honey. Honey is considered objectionable because it contains such objectionable things as excrement of bees and because its obtainment involves *himsa*.[42] In the changing world, new conditions emerge and, therefore, the later thinkers have modified that list keeping in view the time, place and the nature or conduct of persons. Thus, Jinasena substituted honey with gambling while Somadeva substituted five vows with abstention from eating five *udambara* fruits,[43] that are considered to contain living beings

Avoidance of eating at night

The significance of this ban of eating at night, especially in Indian households, is quite obvious from the fact that at night, innumerable insects are attracted by the light of a lantern or even an electric lamp and hover around it and fall dead. Many harmful things such as thorns, small pins and minute invisible insects and even poisonous organisms often get mixed with cooking materials or boiled with the preparations As a result, those who eat this poisonous food succumb to vomiting, leprosy and even death; such cases of death do happen.[44] Moreover, it is advisable to take meals 2-3 hours before going to bed for health reasons. However, the helplessness of those, who are unable to observe this ban because of their special circumstances or constraints, is pardonable, as it does not involve intentional violence, nor is it a form of purposeless evil activity.[45] Like prohibition of eating at night, vegetarianism and the use of boiled water and water strained through a cloth is also insisted upon for reasons of health and compassionate attitude towards the sentient beings.

Durvyasanas: Reprehensible Vicious Activities

Addictions to calamitous habits of gambling, hunting, prostitution, stealing, adultery, drinking wine and meat eating are considered reprehensible vicious activities (*durvyasanas*). Refraining from them is good not only for the health and well-being of the individual but also for the well-being of the family and the society at large. To this traditional list of seven *durvyasanas* given in Jain

scriptures and religious texts, one may add addiction to smoking, (according to the World Health Organisation, over 4.9 million people around the world die of tobacco-related diseases every year) and excessive television watching pollutes the mind with sex and violence. One should remain constantly vigilant lest one may lapse into the addictions of these calamitous habits. These seven kinds of addictions indirectly entail all the five types of sins, viz *himsa* (violence), falsehood, stealing, unchastity, and possessiveness.

Pratimas: Stages of Moral and Spiritual Progress

While the *vratas* are said to be "horizontally conceived," the eleven stages of moral and spiritual progress (*pratimas*) are considered to be their "vertical projection".[46] The eleven *pratimas* are: 1) *darshan*, the basic purpose of this is the attainment of *samyak-darshan*. In some Jain texts, the observance of *moolgunas*, and eschewing of seven *durvyasanas* is also insisted; 2) *vrata*, the observance of 12 *vratas*; 3) *samayika*, the practice of equanimity; 4) *proshadha*, fasting on particular days, 5) *sachitta-tyaga*, giving up use of animate food, i.e. having life or in contact with animate food, uncooked or insufficiently cooked; 6) *ratri-bhukti-tyaga*, giving up having meals at night; 7) *brahmacharya*, control of sex feeling and avoidance of physical contact with woman; 8) *arambha-tyaga*, renunciation of worldly occupations as service, cultivation and business; 9) *parigraha-tyaga*, abandonment of external possessions, except clothes, books and bare necessities of life as well as inner faults, perverted attitude, infatuation, desire for sex, scornful humour, passions, attachment and aversion; 10) *anumati-tyaga*, abandonment of giving or offering advice or suggestion regarding worldly affairs; and 11) *uddishtta-tyaga*, not taking food specially prepared for oneself, renouncing home, living like a quasi-ascetic on food obtained by begging, wearing a piece of loin-cloth, and drinking only water that has been rendered sterile by boiling (*prasuka*). A comparison between the *pratimas* and the *sheelvratas*, reveal a number of similarities.

Gupti: Restraint of Mind, Body and Speech

Three *guptis* or the three kinds of control or restraint of mind, body, and speech are aimed at protecting a person from sinful activities. The restraint of mind consists of renunciation of impure psychic dispositions, e g thinking about passions, delusion, attachment, aversion etc The restraint of speech means refraining from falsehood and frivolous, useless and idle gossip (*vkatha*) concerning women, politics, theft and food The restraint of body implies abstinence from violent actions such as binding, piercing, beating living beings

Samitis: Carefulness or Vigilance

Since negligence or laxity (*pramad*) is at the root of most of the sinful activities, vigilance is necessary to avoid them While *guptis* are negative in that they negate vicious activities, the *samitis* are positive as they affirm wholesome activities [47] The three *gupti* and five *samitis* are together known as eight *pravachanamatas* inasmuch as they guard the enlightened vision, knowledge and conduct of a person in such a way as the mother protects her child The five *samitis* are: (1) *irya samiti*, i e carefulness in walking, so that no living being is injured and even harm to oneself is avoided, (2) *bhasha-samiti*, i.e. speaking what is beneficial to oneself and to others and using blameless and concise speech, devoid of passions and avoiding backbiting, ridiculing other and self-condemnation It also involves speaking wholesome words that are measured, indubitable, harmless and meaningful;[48] (3) *eshana-samiti*, i e carefulness in taking food. One should take wholesome, pure and balanced food observing regularity in eating, avoiding over-eating or eating for the sake of taste, (4) *adan-nikshepana samiti*, i.e. carefulness in receiving, lifting, putting and handling things in order to avoid injury to small beings such as flies and insects; and (5) *pratishthapana-samiti*, i.e. carefulness in disposing excrements, stools, urine, phlegam, spit, mucus, uncleanness of the body, dead body, waste products, etc. in a proper place and in such a manner as would cause no harm or inconvenience to others Bacteriology informs us that excreta and urine remaining

undisposed for long generate poisonous germs which spread diseases. This *samiti*, thus, helps maintain cleanliness which is beneficial to health and conducive to mental delight and prevent infectious and other diseases.

For maintaining one's health, proper and moderate food, pure water, fresh unpolluted air, sunlight, cleanliness, sufficient manual labour, sufficient rest and sufficient sleep are essential. Neglecting all or any one of them invites bodily disorders, ailments and diseases, which, in turn, lead to mental unease and tension It is, thus, evident that all these rules of carefulness are aimed at preserving the health of people, inculcating good social habits, avoiding injury to living beings and promoting social well-being.

Dash dharma: Ten Moral Virtues

The ten virtues or characteristics of righteousness, which the Jains are reminded to practise during the *das-lakshana* or *paryushana parva*, are forgiveness (control of anger and practice of tolerance in adverse situations), humility (absence of pride, vanity and overbearing attitude), straightforwardness, truthfulness, purity of both body and mind (contentment or freedom from greed), self-restraint, austerities, renunciation, non-attachment or non-acquisitiveness, and continence or chastity. The other religions of the world also highly value these qualities or virtues in some form or the other. The word "*uttama*" (perfect) before the virtues applies to all ten moral virtues, which must be practised meticulously.

Shad-avashyakas: Six Essential or Obligatory Duties

These six duties are called essential duties to be performed daily because they are considered to have direct bearing on the moral and spiritual upliftment of an individual. The word "*avashyaka*" comes from "*avash*" which means not dependent on other. It can be interpreted in two ways: 1) not imposed by anyone, i.e. self-imposed or duties undertaken and performed on its own free will,[49] and 2) independence from *kashaya* (passions)[50] These six duties, which a person is to perform every day, are.

1. ***Devapuja:*** Devotional or reverential attitude towards the supreme soul and its qualities helps in removing the internal defilements, such as passions etc (*sva-dosh shantaya*),[51] purifies (*punati*)[52] thoughts, leads to peace of mind (*atma-shantih*)[53] and results in spiritual well-being (*kushal-parinamaya*).[54] There are two types of *deva puja* — *dravya puja* (external, formal ritual of worship) and *bhava puja* (internal worship, i.e. meditating on the qualities or the true nature of the supreme soul with the view to get inspiration and psychological strength to emulate his qualities) For Jains, *Jina-darshan*, i e. a look or peep at the idol of the deity in the performance of *stuti* or devotional prayer before the Lord, is really a first step toward "*atma-darshan*" — a look or insight into the real or true nature of the Self and its potentiality.[55] Devotion to the Supreme Soul is merely an auxiliary, secondary or external cause (*nimitta*), prop, or help, the principal, main or internal cause is the soul of the devotee, who has to uplift or elevate himself on a higher plane of consciousness or moral and spiritual advancement by cleansing his soul of the impurities of attachment, passions, etc. by his own strenuous efforts

Jain worship is neither an empty ritual nor an emotional ceremony inspired by fear or wonder. The aspirants receive no boons, no favours and no cures from the Lord by way of divine gifts, blessing, or grace. Aspiring souls pray, worship, and meditate about *Jinas* (the conquerors of internal enemies) because they regard them as an example, as a model, and an ideal that they too might elevate themselves to the same condition. The rationale and purpose of Jain worship lies in "*vande tad-guna labdhye*,"[56] i.e. I worship to gain the very same qualities of the ideal, to acquire the virtues of the worshipped, i.e. to attain the status of the supreme soul. What the devotees get from the worship and adoration of enlightened souls is the inspiration for advancing on the path of spiritual development.

2. ***Gurupasti***: Respecting and serving the elders. *Guru* means an elder. *Guru* also means one who destroys the darkness of ignorance and delusion. According to Haribhadra, mother, father, teachers of art and sciences, family elders, those advanced in

learning and of good conduct, and saints who preach religion, are included in the category of *gurus*. By our reverence and service, we should win their hearts and secure from them the knowledge and culture that ennoble our life.[57] In earlier times it was *vartta* (earning one's livelihood, including agriculture, by legitimate and honest means),[58] which later came to be replaced by *gurupasti*.

3. ***Svadhyaya***: Study of the scripture or morally and spiritually elevating works. The term "*svadhyaya*" is the compound of two words, viz. "*sva*" and "*adhyaya*". So, it means study of one's own self, that is, one's own life. Reading, listening to and reflecting on the life-elevating teachings are useful in keeping the mind healthy. They inspire man to look inward into the innermost recesses of the Self, as a result of it, man's journey on the path of progress and enlightenment becomes easy.[59] *Svadhyaya* provides proper direction and right perspective in life, helps in dispelling the darkness of ignorance and delusion, leads to the understanding of the Reality or Truth, concentration of the mind, subsidence of passions and attachment to things, and makes possible calmness, self-control, detachment, purification of mind, sanity, and balance in life. The significance of *svadhyaya* is rated so high that of the twelve kinds of austerities it is considered unsurpassable or supreme austerity (*parmam tapah*).[60]

4. ***Samyam*** (self-control) *Samyam* means control over sense-organs, control over the mind, control over speech and thoughts, control over desires and passions. It means disciplining oneself, having full control over oneself. We need *samyam* to make our life happy, peaceful and blissful! It is hard to achieve self-restraint, if you have no goal; it is structured industry, some kind of plan or method by which you direct your efforts and schedule your time. It is study and activity tied to your aspirations and pursued with perseverance. Ultimately it is a choice between true freedom or being a slave to your compulsions, instincts, enslaving desires and passions, your limitations and weaknesses. What appears self-restraint can, in fact, be self-empowerment.

5. ***Tapa*** (austerities). Austerity implies the renunciation of desire, which is the root cause of evil and suffering and the chief obstacle in the path of spiritual progress and tranquility of the

mind. *Tapa* is of two kinds, external (*bahya*) and internal (*abhyantara* or *antaranga*). External austerity involves physical endurance and renunciation of something perceptible, whereas internal austerity involves control and purification of mind.

External austerities are of six types. These are· (1) *anshana* (fasting). Fasting or abstention from food and drink for a set period according to one's capacity Apart from being beneficial to physical health, it helps in strengthening self-restraint, elimination of attachment, destruction of *karmas*, meditation, and acquisition of knowledge. Medical benefits of fasting are indeed remarkable; (2) *avamaudarya* (semi-fasting, reduced diet or taking only part of a full meal) It keeps our body light and agile, gives us more time and scope for good activities, helps in control of senses and sleep, assists in contentment, practice of *dharma*, and self-study,[61] and has significant health benefits, including slowing of the aging process,[62] (3) *vrttiparisankhyana* (voluntary limiting the range of choice or the variety and the manner of seeking food). The varieties of food to be consumed and the places where it is sought may both be restricted.[63] This helps in avoiding taking of food at places having unwholesome food such as in restaurants that may be injurious to health and in controlling desire for food; (4) *rasparityaga* (giving up delicacies or a stimulating diet). Alcohol, meat, honey, butter, and other stimulating food and drink not only cause harm to both body and mind but are also harmful to the spiritual well-being; (5)*viviktashayyasana* (sitting, sleeping or residing in a lonely place, free from insect afflictions and all disturbances) It helps in meditation, self-study, chastity,[64] and avoidance of attachment and aversion;[65] and (6) *kayaklesha* (bodily discomforts). The purpose of this *tapa* is to cultivate the power of endurance of physical hardships so that one can maintain mental peace and equanimity in adverse circumstances. It is also useful in purifying the mind and reducing attachment and passions.[66]

These six external austerities have five salutary effects. 1) renunciation of attachment to worldly things and relationships, 2) lightness of the body; 3) conquest over the senses; 4) guarding of self-restraint; and 5) elimination of karma.[67]

Kayaklesha differs from *parishaha* (afflictions) in that while affliction is what occurs by chance, such as hunger, thirst, cold, heat, insect bites, travel, injury caused by other, physical ailment, dirt, etc., the hardships of *kayaklesha* are voluntarily undertaken by the soul in order to cultivate the powers of endurance and equanimity and purge itself of the impurity of passion.[68]

Internal austerities are also of six types

1 *Prayashchitta* (expiation or atonement). The main purpose of this austerity is not to repeat the commission of fault and to avoid the defects born of negligence arisen in connection with a vow. It includes *alochana* (confession or self-criticism) for lapses, faults, transgressions or violations in the observances of the *vows* or principles of righteousness and rules of moral discipline; *pratikraman* (repentance or self-criticism) for the past misdeeds or lapses and faults, including infringements of twelve vows, offences against the three jewels and all actions motivated by passion and hate, etc; (*pratyakhyana*) (resolve to avoid those faults in future); *ubhaya* (combined confession and reprentance); *viveka* (careful inspection of eatables, etc); *vyutsarga* (abandoning unfit articles received by mistake); and *tapas* (practicing austerities according to capacity), etc.

These various forms of expiation are prescribed as purificatory measures, keeping in view the place, time, capacity, physical strength of the aspirant, the nature of the offences, the species of creatures injured and the intensity of passions with which the acts are perpetrated.[69] Unless one observes and recognizes one's faults and defects and resolves to mend them and not to repeat them in future, one cannot improve one's behaviour. That is the only way of character building.

2 *Vinaya* (reverence, veneration or respect). Reverence means due respect for learning and the learned. It implies control over senses and passions, especially the mental states of pride and contempt, and proper humility towards those who are senior in enlightened vision, knowledge and conduct, which helps in keeping one's mind peaceful, unagitated, balanced, and equanimous.

3 *Vaiyyavritya* (service). Service is the help rendered with

respect and humility to the elders, and the worthy people who are in difficulty, i.e. sick, or in need of things This austerity is performed for overcoming the feeling of disgust, revealing affection for righteousness and attaining equanimity.[70]

4. *Swadhyaya* (study). This has been discussed under *Shikshavratas.*

5. *Vyutsarga* (renunciation or detachment). It means giving up the attitude or feeling of "I" and "mine". It implies giving up external objects or possessions and internal attachments, i.e. passions. The purpose of this austerity is to enhance detachment, fearlessness, indifference or equanimity in life.[71]

6. *Dhyana* (concentration or meditation). It means concentration of thought on a single object and putting an end to the distraction of the mind.[72] There are four kinds of meditation·

(1) *Arta-dhyana* (mournful). The word *arta* implies anguish, affliction, pain or sorrow. The dwelling of the mind on the thoughts resulting from such a distressed and depressed state of mind is to be regarded as *arta-dhyana*[73]

(2) *Raudra-dhyana* (cruel or wrathful concentration) The cruelty or callousness of heart in this form of concentration has four variations according to the particular inclination of the person towards violence (*himsanandi*), lying (*mrshanandi*), stealing (*chauryanandi*), and safeguarding of wealth, property, other possessions and objects of sensual pleasures (*vishayanandi*) with intense greed.[74] The *raudra-dhyana* is characterized by cruelty, harshness, deceit-fullness, hard-heartedness and mercilessness.[75] The external signs of *raudra-dhyana* are red eyes, curved eye-brows, fearful appearance, shivering of body and sweating[76]

(3) *Dharma-dhyana* (the virtuous or the righteous concentration). All wholesome and virtuous reflection is *dharma-dhyana.* The four objects to be meditated upon in *dharma-dhyana* are: 1) investigating the essence of the scriptural commandments (*ajna-vichaya*) with a view to gaining a penetrating understanding of the reality; 2) the nature of physical and mental suffering and their conditions (*apaya-vichaya*) and to ponder over the proper and adequate ways and means of emancipating the soul from worldly suffering caused by defilements of perverted vision, knowledge and conduct[77]

and to meditate on the means of advancing on the path of spiritual well-being;[78] 3) the nature of the fruition or effects of various karmas (*upaka-udaya*); and 4) the nature, structure, shape and form of the universe and its contents (*samsthana-udaya*)[79] with a view to attaining detachment.

(4) *Shukla-dhyana* (pure or white concentration). *Dharma-dhyana* prepares the suitable ground and atmosphere for ascending to a higher spiritual stage of *shukla-dhyana*, where the deluding karmas are completely subsided or are subjected to continuous process of destruction.[80] *Shukla-dhyana* has four varieties:

(a) *Prathakatva-utraka* (multiple contemplation). The term "*prathakatva*" means "difference" and "*utarka*" means detailed or special examination, reasoning or conceptual thinking. It implies consideration of a thing from different philosophical standpoints (understanding reality using different frames of reference, such as those related to substance or to modes, i.e. to the different phases of a thing's existence, or the seven standpoints (*naya*).

(b) *Ekatva-utarka* (unitary contemplation). *Ekatva* means oneness or non-difference which displaces manyness. In unitary contemplation, the meditator concentrates on one of the three modes or aspects of an entity. In this reflection on oneness there is no shifting form one object of thinking to another and there is no change or shifting (*udhara*) as to mode, meaning, word or yoga. Thus, one attains steadiness of the mind, which becomes absolutely calm. That is to say, its fickleness is done away with and it becomes free of all waverings and agitations— with the result that the deluding *karmas* are absolutely dissociated from the soul, which in turn leads to the absolute elimination of knowledge-covering, vision-covering and obstructive *karmas* and ultimately to the manifestation of *ananta-chatushtaya* (infinite vision, infinite knowledge, infinte vigour, and infinite bliss).[81]

(c) *Sukshamakriyapratipati* (subtle infallible physical activity). The term "*sukshamakriya*" means subtle bodily activity and "*apratipati*" means infallible. This variety of concentration is undertaken by the enlightened soul a few moments before final liberation; all the activities, gross and subtle, of the mind and speech organs and also the gross activity of the body are absolutely stopped.

Only the subtle activities of the body, such as respiration and the like, persist. There is, moreover, no fall, because one does not return to the previous state when the meditation is over, but rises up to the final kind of pure meditation.[82] Only the four non-obscuring karmas, viz. age-determining, feeling-determining, name-determining, and family-determining karmas remain.

(d) *Vyuparatakriya-nivratin* (irreversible stillness of the soul). In this final variety of concentration, even the residual subtle activities of the body are stopped and the Self becomes as still as a rock. There is no reversion from this last state of meditation because it is immediately followed by disembodied liberation.[83] Thus, the soul becomes completely free from all *karmas* and shines forth in its intrinsic lustre

6. *Dana* (donation or charity). While this has been dealt with in *atithisamvibhagavrata*, which is one of the *Shikshavratas*, it may be added that donation given for the sake of reputation and praise is of no value whatsoever; it is ineffective religiously and spiritually

Moral Discipline, *Dhyana* and *Gunasthan* (Stages of Spiritual Development)

In the first three stages of spiritual development, the soul remains engrossed and steeped in *arta* and *raudra dhyana*, called *aprashasta* (inauspicious, distorted and perverted) *dhyana*. *Prashasta* (auspicious) *dhyana* (*dharma* and *shukla dhyana*) are possible only in people imbued with *samyak-darshan*, the fourth *gunasthan* The practice of moral and spiritual discipline or the observance of the vows and *pratimas* is also possible in the fourth *gunasthana* when one gives up identifying himself with the body, the sensual pleasures and abandons deluded outlook or vision.

Dharma dhyana in the fifth, sixth and seventh stages of spiritual development depends on partial observance of rules of moral conduct, complete self-restraint but with certain degree of laxity or negligence (*pramad*), and complete self-restraint without laxity respectively. *Dharma dhyana* also occurs in the subsequent stages upto the twelfth stage The first two varieties of pure meditation (*shukla dhyana*) are also possible at the eleventh stage of complete

self-restraint with suppressed passions and at the twelfth stage of complete self-restraint with eliminated passions. The last two varieties of pure concentration, viz. subtle infallible physical activity and irreversible stillness of soul, belong to the thirteenth and the fourteenth stages of spiritual development.[84]

Sallekhana (Peaceful, voluntary, natural, noble death)

Sallekhana is usually treated as supplementary to the twelve vows, although Kundakunda, Devasena, Padmanandi, and Vasunandi include it as a form of *shikshavrata* in the twelve vows. It is also called *santhara* or *samadhi-marana*. It is undertaken only when the body is completely disabled by extreme old age or by incurable disease or when it is rendered hopelessly helpless by the destruction or enfeeblement of the senses and the man becomes conscious of the impending unavoidable death, i.e. when someone is confronted with the uneschewable calamity, famine, senility, incurable disease and when the sustenance of moral and spiritual practices is endangered.[85] In facing the challenge of death, one should try to avoid *arta* (crying, weeping, etc.) and *raudra* (being wrathful or angry) psychic dispositions or concentrations and refrain from any thought of ending one's life prematurely in order to get rid of intense or unbearable pain, i.e. suicide, or taking recourse to so-called mercy-killing or physician-assisted death.

The Jain concept of *sallekhana* is a bold and noble attempt to face death willingly or voluntarily in a peaceful, natural and religious, i e. moral and spiritual way subjugating all his passions, and gradually abstaining from food and water. There are two aspects of *sallekhana*;

1) Internal or *kashaya sallekhana* means mental discipline which consists in emaciation, control or suppression of the passions and the attainment of the equanimity and peace of the mind. In this last rite, he is to put aside affection and enmity, and all attachment and acquisitiveness, and then to seek forgiveness from his kin and his household and his friends, at the same time expressing his forgiveness to them in gentle words.[86] He should have peace of mind by making a frank and honest confession of his sins or misdeeds, either *krta* (committed), *karita*

(commissioned), or *anumata* (consented to). He should abandon all dissatisfaction, sorrow, grief, fear, anguish, dejection, hatred, prejudice and turpitude and bring into manifestation courage and enthusiasm in enduring all the pangs with equanimity and tranquility without exhibiting any signs of suffering with an inborn conviction that the disease itself is the result of his own karmas, and to soothe his mind by the study of scriptures.[87] The persistence of an equanimous mental state is of supreme importance. If the mind is troubled by any passion or thought, simply fasting will be of no use.

2) External or *kaya-sallekhana* means actual practice of fasting or physical renunciation of food to enervate the body. It is a gradual process. The gradual reduction in the intake of physical nourishment follows after the gradual development and enhancement of the spiritual strength. The fast is undertaken in stages First, a person is to renounce solid food, and to live only on liquid food like milk, butter-milk, fruit juice, etc. Then he is to live on warm water only. Thereafter, he should give up even warm water gradually according to his capacity, continue his fast and quit the body, while the mind is wholly occupied with meditation, equanimity, purity of mind by overcoming passions and taming the sense organs, and non-attachment.

Thus, the practitioner of *sallekhana* starts by reducing his diet, then fasts regularly for progressively longer periods, adopts the observance of stricter self-restraint and finally gives up all food and drink to fast to death while engaged in wholesome reflections and meditations The rite of fasting to death is undertaken only when the practitioner perceives clear signs of approaching death or feels his utter incapacity to fulfill his religious vows. He does not undertake it out of passion or deluded belief. He finds joy in such fasting and meets death fearlessly.[88]

It may so happen that, on account of the long drawn out process of fasting, etc , the fatal illness undergoes remission or complete cure. If the aspirant is cured of the disease during the process, he should discontinue it, now there being no purpose or cause for the voluntarily chosen death called *sallekhana*. If the disease is cured and imminent death is averted, then one should

not forcibly and unnecessarily invite death,[89] because *sallekhana* is not suicide but an act of 'self-offering' to the imminent death fearlessly and bravely. So in *sallekhana*, the man ends his life peacefully and blissfully; he does what he should do before death.

Death is defined as end of life span, karmically bound in the previous life, due to the wearing out of the senses and vitality. The rite of emaciation is undertaken by the householder for the attenuation of the external body and the internal passions. It is adopted with full joy and calmness of mind and not impetuously. It is not suicide because it is undertaken without duress or passion. To commit suicide is to kill oneself out of anger and agony, malice or frustration, whereas fasting to death purges the soul of its passions and perversities by conquering the fear of death.[90] In the voluntarily chosen death called *sallekhana*, there is no dissatisfaction, no sorrow, no fear, no dejection, no turpitude; aspirant's mind is cool, calm, and composed; the heart is filled with the feeling of universal love and compassion.[91]

Refuting the contention of those Western and Eastern scholars, who characterize *sallekhana* as suicide or a form of suicide, T. K. Tukol observes:

> Such a view overlooks the sociological and psychological distinctions that exist between the characteristics of *sallekhana* and of suicide. The psychology of a person committing suicide is marked by one or more of the following characteristics: 1) Ambivalence or a desire to die which simultaneously creates a conflict in the mind; 2) A feeling of hopelessness or helplessness, with inability to handle the problem on hand; 3) A physical or psychological feeling of exhaustion, frustration or both; 4) The mind is full of anxiety, tension, depression, anger, or guilt or some of them; 5) There are feelings of chaos and exhaustion in the mind with inability to restore order or calm; 6) The mind is unable to see any solution to the situation causing the agitation; 7) There may be loss of interest or fear of life, with excitement, frustration or extreme depression; 8) In suicide, death is brought about secretly and suddenly by means of offence: hanging, cutting, poisoning,

shooting, etc.[92]

A person adopting *sallekhana*, Tukol adds, has nothing of these infirmities of the mind or emotional excitement, depression, or frustration Suicide is committed to escape from certain situations from which the victim is unable to save himself or confront with courage. The idea is to put an end of life immediately by some violent or objectionable means. Suicide results in harm to the family or kith and kin of the person who commits suicide. While suicide is committed in secrecy and by adoption of questionable devices, *sallekhana* is adopted when the mind is free from all passions with the full consent of all concerned and with an open mind of forgiveness and compassion towards all, death evokes devotion and religious feelings while in the case of suicide death is attended with horror or scorn There is thus difference between suicide and *sallekhana* as regards intention, situation, means adopted and the consequences of death.[93] There is nothing common between the two except the physical death. Tukol adds: "The observance of *sallekhana* is a conscious and well-planned penance for self-realization",[94] it is not just a matter of ritual or tradition.

Sallekhana cannot and should not be forced on a person. It is to be undertaken voluntarily. It is peaceful since it is performed with a calm and equanimous mind, free from passions and mental disturbances. One observes it at the end of his life with *joshita*,[95] which means observing it with pleasure. It is, thus, considered an event of rejoicing, *mrtyu-mahotsava* or some sort of *udyapana*. It is natural because the manner in which the body is abandoned is like a withering leaf or like a lamp in which the oil is running low. And it is noble as it is the outcome of one's life long practice or *sadhana* of righteousness, and observance of moral and spiritual discipline.

The five faults or transgressions (*aticbara*) of *sallekhana*, which an aspirant must avoid during the observance of *sallekhana*, are: 1) he should not entertain a feeling that it would have been better if death had come a little later, i.e. a desire to live longer or continuing life; 2) he should not also wish for a speedy death, in order to escape pain and suffering; 3) he should not remember

his relatives and friends or have recollection of the games of childhood, of merry festivities and of shared pleasures of all kinds at the time of death; 4) he should not have recollection of the comforts and the pleasures enjoyed in former times, i.e. clinging to pleasures; and 5) he should not have any longing for enjoyment, satisfaction or sensual desires, craving for reward, or expectation of future prosperity in his next life or another incarnation. The practitioners of *sallekhana* should, thus, be free of all desires and cravings for rewards as a result of *sallekhana* They must practise absolute detachment from worldly things.[96]

NOTES

1 *Tattvartha Sutra* (TS), SB VII 9 (SS VII 14) Although TS of Umasvati or Umasvami commands the allegiance of both the main Jain sects, Shvetambaras and the Digambaras, there are some discrepancies between the two recensions (versions) Wherever there is such disagreement, I have cited the *sutra* numbering as SB (*Svopajna Bhashya*, believed by the Shvetambara sect to be the *sutras* and commentary by Umasvati himself) and SS (*Sarvartha Siddhi*, commentary by Pujyapada considered by the Digambara sect to be a faithful rendering of Umasvami's *sutras*) Digambaras do not believe that the commentary of Umasvami is extant

2 Jagdish Prasad Jain 'Sadhak', *The Art and Science of Self-Realization Purushartha Siddhyupaya* (PSU) of Amrtachandra (New Delhi Radiant Publishers, 2005), Verses 91-98, see also Hemachandra, *Yoga-shastra* (YS), II.57.

3 TS, SB VII.21 (SS VII 26).

4 Nyayavijayaji (NV), Munishri, *Jain Darshan*, as translated by Nagin J Shah under the title *Jaina Philosophy and Religion* (Delhi Motilal Banarsidass, 2000), p 114, footnote and p 115

5 Ibid , p. 115.

6 YS, n 2, 2.53-64

7 Handiqui, K. K., *Yashastilaka and Indian Culture* (Solapur, 1951), p. 266.

8 TS, SS VII.5, as translated in S A. Jain, *Reality* (Madras, 1992), p. 191.

9 TS, SB VII.10 (SS VII 15).

10 Nathmal Tatia, *That Which Is*, translation of *Tattvartha Sutra* (San Francisco. Harper Collins, 1994), p 174, see also *Reality*, n. 8, p. 198.

11 PSU, n 2, Verse 103

12 *Ibid.*, Verse 104.
13 Jagdish Prasad Jain 'Sadhak', *The Religion of Man. Ratnakaranda Shravakachara* (RKS) of Samantabhadra (New Delhi: Radiant Publishers, 2005), Verse 57
14 Handiqui, n 7, p 265
15 NV, n. 4, pp 51 and 116.
16 RKS, n 13, Verse 58; TS, SB VII. 22 (SS VII 27); PSU, n 2, Verse 185, Tatia, n 10, p 180, and Reality, n 8, p. 208
17 NV, n 4, p 116
18 Bhargava, Dayanand, *Jaina Ethics* (Delhi, 1968), p. 121
19 TS, SB VII 11 (SS VII 16)
20 PSU, n 2, Verse 110
21 RKS, n 13, Verse 59.
22 Tatia, n 10, p. 175, Reality, n 8, p 198
23 *Hindustan Times* (New Delhi), 5 December 2002
24 Handiqui, n 7, pp 266-267
25 TS, SB VII 23 (SS VII 28), Tatia, n 10, p 180, PSU, n 2, Verse 186, and RKS, n 13, Verse 60
26 *Tattvartha Sutra*, VII 7
27 RKS, n 17, Verse 67
28 Ibid , Verse 70
29 Ibid , Verse 77 See K C Sogani, *Ethical Doctrines in Jainism* (Sholapur, 1967), p. 98
30 NV, n 4, pp 57-58
31 Svami Kumar, *Karttikeyanupreksha* (KA), Verse 344.
32 RKS, n 13, Verse 78.
33 PSU, n 2, Verses 141 and 146
34 YS, n 2, and Ashadhara, *Sagara-dharmamrta* (SDhA), Verse V. 9, as translated in Sogani, n 29, p. 98
35 TS, SS VII 21; and PSU, n. 2, Verse 145
36 RKS, n. 13, Verse 79
37 Ibid.
38 NV, n 4, p 121
39 TS, commentary by Siddhasena Ganin, on SB VII. 16 (Bombay, 1930), p 91, as quoted in R Williams *Jaina Yoga* (Delhi, 1998), p. 131
40 RKS, n. 13, Verse 112
41 TS, SS VII. 39, as translated in Tatia, n. 10, p. 183.
42 RKS, n 13, verse 66, as translated and explained in Champat Rai Jain, *The Ratna-Karanda Shravakachara* (Meerut, 1975), p 23.
43 *Vasunandi*, *Shravakachara* (VS), Introduction, p 35 and Handiqui, n. 7,

p. 262, also see Sogani, n 29, p. 89.
44 YS, n. 2, III. 50-52, as quoted in NV, n 4, p 144.
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46 W Schubring, *Die Lehre der Jainas*, pp 180-181, as translated in *Jaina Yoga*, n. 39, p. 172
47 Sogani, n. 29, p 133
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49 Jagdish Prasad Jain 'Sadhak', *Salvation through Self-Discipline: Niyamsara* of Kundakunda (New Delhi Radiant Publishers, 2005), Verse 142
50 Vattakera, *Muladhara*, 7 14, and Ashadhara, *Anagara Dharmamrta*, 8 16
51 See Devendra K Goyal, *The Path to Enlightenment: Svayambhu Stotra* (SVB) of Samantabhadra (New Delhi Radiant Publishers, 2000), Verse 80
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59 NV, n 4, p 126
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61 TS, IX 19, see *Reality*, n 8, p 262 see also Bhargava, n 18, p. 183.
62 *Hindustan Times* (New Delhi), 31 October 2002
63 TS, IX 19, see *Reality*, n. 8, p. 262, see also Tatia, n. 10, p 232.
64 TS, IX 19, see *Reality*, n 8, p. 262.
65 KA, n 31, 445, 447, *Muladhara*, n 50, 357; *Shatkhandagama*, vol. XIII, p 58, cited in Sogani, n. 29, p 147.
66 NV, n. 4, pp. 132-133.
67 Tatia, n. 10, p. 232.
68 See ibid, pp. 225-228 and 232.
69 TS, IX. 22, see Tatia, n. 10, pp. 233-234
70 TS, IX 24, see *Reality*, n. 8, p 265.
71 TS, IX. 26, see ibid., p. 266
72 TS, IX. 20, see Tatia, n. 10, p. 233.
73 TS, SS. IX. 28, as translated in Sogani, n. 29, p. 153.
74 TS, SB IX. 36 (SS IX. 35), see Tatia n. 10, p. 238, see also *Reality*, n 8, p. 270

75 Shubhachandra, *Jnanarnava*, 26.37, quoted in Bhargava, n 18, p. 196.
76 Ibid., 26.38, quoted in ibid., p. 196
77 TS, SB IX 37 (SS IX 36), see *Reality*, n. 8, p. 270.
78 *Muladhara*, n. 50, 400, cited in Sogani, n. 29, p. 161.
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80 NV, n. 4, p. 136
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82 Tatia, n 10, p 241
83 Ibid.
84 Ibid pp 239-240
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9

Compassionate Living and Environmental Protection

Lord Mahavira's principle of *parasparopagraho jivanam*, i.e. all life is inter-related and bound together by mutual support and interdependence, has great relevance for man and the natural and social environment in which he lives. He said: "One who neglects or disregards the existence of earth, air, fire, water and vegetation disregards his own existence which is entwined with them." Thus, Mahavira had great regard for all living beings including plant and animal life. This consideration for ecology, preservation of flora and fauna, and bio-diversity adds to the variety and richness of life on earth and helps in preventing environmental degradation and wanton exploitation of Nature, which poses a serious danger to mankind today.

Environmental Crisis and its Causes

The increasing human demands of greedy materialistic men are fast depleting natural resources, and playing havoc with the world's eco-system. According to the editor of UK's *Resurgence* magazine, peoples' activities have contributed to more

environmental destruction in the last 50 years than in the previous 5,000 years. We were also warned that global warming and coastal inundation will force a billion people to relocate their hearths and homes within sixty years.[2]

Environmental degradation and increasing pollution of air and water is, indeed, a matter of serious concern for all of us because of the fact that "we are utterly dependent on ecosystem to sustain us". Ecosystems make the Earth habitable by purifying air and water maintaining biodiversity, decomposing and recycling nutrients, and providing myriad other critical functions. In every respect, human development and human security are closely linked to the productivity of ecosystems. Our future rests squarely on their continued viability.[3] If our life on Earth is unimaginable without ecosystems, then we need to know how to live better within them.

Global warming seems to go unmitigated. The Intergovernmental Panel on Climate Change fears that the "added greenhouse effect might lead to a rise in average temparatures by some 2°C to 5.8°C during the twenty-first century. This could theoretically have disastrous effects on world agriculture and potentially on the global sea-water table. . . . Biodiversity losses have hardly slowed down; some 50 plant or animal species are said to become extinct every day! The major cause seems to be land conversion for civilizational use".

For millions who depend directly on forests or fisheries for their survival, the vital importance of ecosystems is a fact of daily life, but for the millions who live in cities or suburbs their link with the ecosystem is less direct. We buy our food and clothing in stores and depend on technology to deliver water and energy. We take for granted that there will be food in the market, that transportation and housing will be available, and all at reasonable cost. Too often, we're only reminded of our link to natural systems when a reservoir goes dry, air pollution begins to make us sick or when the flow of goods and services is disrupted. Then we suddenly become aware of the real value of these finite resources and the potential economic and biological costs of their mismanagement.[4]

In view of the increasing temperatures, melting glaciers, rising sea-levels and threatened ecosystems, people are realising the "urgent need to care for the earth's ecological system" and to fight climatic change. There is a natural variation in the climate but the rate of change has increased manifold because of human activity. "The rapidity of change we are witnessing today," observes Steve Sawyer, chief climate advisor with Greenpeace, "surpasses anything seen during the last 70 million years, according to climatologists." The developed nations, he adds, are primarily responsible for bringing about climate change.[5]

The environmental crisis is a mental and ethical crisis due in part to powerful predominantly Western and Christian world-views that encourage materialistic, dualistic, anthropocentric, and utilitarian concepts of nature.[6] The anthropocentric concept views humans as above or outside nature, as the source of all value, and ascribes only instrumental or use value to nature.

Thus, in Judaism and some other religions, "the humankind, in some sense, is superior to animals, animals to plants, plants to the inanimate. There is hierarchy in created things. The hierarchical model has two practical consequences. The first is that of responsibility of the higher for the lower, traditionally expressed as a 'rule', latterly as stewardship. The second is that, in a competitive situation, the higher has priority over the lower. Humans have priority over dogs so that, for instance, it is wrong for a man to risk his life to save that of a dog though right, in many circumstances, for him to risk his life to save that of another man."[7] Thus, Judaism values human life more than that of other living things, but at the same time stresses the special responsibility of human beings to "work and look after" the created order (Genesis 2:15).[8]

Jainism is life-centred, not man-centred: It emphasizes reverence for all life irrespective of its place in biological hierarchy. Man is the most developed class of living beings. But, according to Jainism, he is not a privileged species in any sense. He is not the centre of things with the right to conquer and subdue Nature, just as in modern astronomy the earth is not the centre of the universe with the planets, the stars and the sun all circling round

it. Human self-importance has been demolished by Charles Darwin who showed that human beings have slowly evolved and are integral part of creation. "It is beginning to look as though humanity is just a small part of a much larger living body referred to as the 'biomass' or 'biosphere' – the whole earth and the life on it. Just as in a human body you cannot separate the life of the beings from the life of the stomach or the life of the brain, it is beginning to look as though you cannot separate the life of human beings from the life of the trees, the insects or the seas."[9] In Jainism the raw soil, raw minerals, snow, ice, rain, vegetation and so on are considered living organisms that are a class of immobile beings[10] though we do not find there any concept of the earth as a living body[11]

Jaina Concept of *Shadkayika jivas*: The principle of *ahimsa,* which is accorded highest priority in Jainism, enjoins on us to abstain from any kind of injury in thought, word and deed — to any kind of living being. One should have sympathy and compassion for all forms of life. While a person is asked to guard against defilement of his thoughts and feelings (*bhava-samyam*), he is also required to observe *prana-samyam*, i.e. not killing or injuring any of the vitalities of life-forces, i.e. *pranas* of living beings This *prana-samyam* has reference to *shadkayik jivas*, the six classes of bodies, which cover all kinds of living beings. These beings are divided into two categories, viz. mobile (*trasa-kaya*) and immobile. The *trasa-kayika jivas* can be two-sensed, three-sensed, four-sensed and five-sensed with or without the mind, which is the instrument of thinking. These are, however, all grouped under one heading, i.e. mobile. The other five classes of *jivas* (selves or living beings) are all one-sensed immobile beings. These are earth-bodied, water-bodied, air-bodied, fire-bodied, and vegetation. These have only the sense of touch and they are all called one-sensed living beings. Under normal worldly existence, these six kinds of bodies (*kaya-s*) are endowed with souls (*jiva-s*), their respective *Kayika-s*. Unlike the *bhuta doctrine* (i.e. five *maha-bhutas*, viz. earth, water, fire, wind, and ether) of the Hindus and the *pudgala* (matter) concept of the Jains, "the *kaya*-doctrine," Klaus Butzenberger observes, "seems to indicate that every *kaya*

is, *in its natural condition*, endowed with a respective *kayika*, and that one has by all means to avoid that junction between both of them".[12]

As *jiva-s*, according to Jainism, are supposed to be entangled with matter (*pudgala*) since beginningless time, the problem arises can any piece of matter, in its normal condition, be considered to be endowed with a *jiva*? Akalanka clarifies it by stating that when considering a normal type of matter, we have to realize the difference between the matter itself, the *kaya*, and the *jiva*, residing therein, the *kayika*. This difference is most precisely emphasized by Akalanka in these words: "*prthivi prthivi-kayah prthivi-kayikah. . . jiva iti-adi . . . kayah sharirani prthivi-kayik-jiva-parityakatah prthivi-kayah mrta-manushyadikayavat*",[13] i.e. earth as such is a life-less matter subject to normal material modifications and having qualities of hardness, etc.; earth-body is lifeless, earth matter like dead body abandoned by earth-bodied *jiva*; and earth-bodied *jiva* is one having earth-body. The same explanation applies in regard to water-bodied, air-bodied, fire-bodied, and vegetation.

Special mention is made of the vegetable kingdom, trees, and plants, to explain how they show signs of life which should be protected and respected. "As the nature of this (i.e. man) is to be born and to grow old, so is the nature of that (i.e. plants) to be born and to grow old; as this has reason, so that has reason;[14] as this falls sick when cut, so that falls sick when cut; as this needs food, so that needs food; as this will decay, so that will decay; as this is not eternal, so that is not eternal; as this takes increment, so that takes increment; as this is changing, so that is changing. He who injuries these (plants) does not comprehend and renounce the sinful acts; he who does not injure these, comprehends and renounces the sinful acts. Knowing them, a wise man should not act sinfully towards plants, nor cause others to act so, nor allow others to act so."[15]

According to Jainism, all beings of the natural world have equal potential for progress in the cycle of births and deaths and all are dependent upon one another for their mutual survival. That plants do have feelings has now been scientifically proved. They feel pain when any harm is done to them and pleasure when

they are properly watered. The plants know the seasons, for they sprout at the proper time; the Ashoka buds and blossoms when touched by the foot of a well-attired girl and the Vakula when watered with wine; the seed grows upwards; all this would not happen if the plants had no knowledge of the circumstances about them.[16]

Since life is dear to all, Jain texts enjoin on us not to cause any kind of injury to any living being, including one-sensed beings, and also emphasize the inter-relationship of living beings. This inter-relationship of life has to be seen against the background that all living beings are to be regarded as our own Self (*atmavat sarvabhuteshu*)[17] and that there is intrinsic equality among all living beings, i.e. plant, animal and human life. *Acharanga Sutra* states:

> Thou art whom thou intendest to kill, thou art he whom thou intendest to tyrannize over, thou art he whom thou intendest to torment, thou art he whom thou intendest to punish and to drive away. The enlightened man who lives up to this dictum does neither kill nor cause others to kill.[18] "Bondage and emancipation are within thyself."[19] Man! Restrain thyself, and thus thou shalt be emancipated from suffering.[20]

Reciprocity: Since all the souls or living beings are potentially equal and divine and no one likes pain, one should not do unto others what one does not want others to do unto one. This principle of reciprocity in social intercourse or interaction is specifically mentioned in the aphorism "*parasparopagraho jivanam*", i.e. all life is bound together by mutual support and interdependence. It enjoins that one should render service or help to one another; it has practical relevance in our day-to-day life. Justice and reciprocity demands that we should not inflict misery on others, if we do not want others to inflict misery on us. Compassion means to give, to help, to serve others without any expectation in return; it is genuine selfless friendliness (*maitri*). It does not exclude anybody; it reaches out to all; and if any priority is to be given, it should be given to those who need it most — the last, the least and the lost. Not all understand this. But many

of us cannot give without ensuring that we get something in return.[21]

Since all of us cannot become selfless overnight, there is nothing wrong with applying the principle of reciprocity or taking care of one's legitimate self-interest. As Talmudic scholar Rabbi Hillel said long time back: "If I am not for myself, who will be for me?" One's first obligation is for oneself. One must practice enlightened self-interest. One has to care about oneself and take care of oneself. Caring about oneself means taking care of one's health by eating proper food and looking out for oneself, making sure that one does things that will make him happy and contented. That's what enlightened self-interest is all about If one does not care about oneself who else will? Isn't that the way the world really is?[22]

Hillel did not stop there He also said, "If I am only for myself, what am I?" One cannot be a whole person if one is centred only on one's own needs; nor can one expect someone else to spend his or her life centred on other's needs. Give and take are necessary part of living well. One has to give to get. If one's every thought is centred on one's own needs, then he will have nothing left over for someone else, and that someone else is essential[23] because life is bound together by mutual support and interdependence. So one must develop qualities of caring and concern for others and a genuine give-and-take relationship. Even in this give-and-take relationship or reciprocity there is a significant advance over the extremely self-centered life, i.e. greedy, aggressive, exploitative, utterly selfish attitude, and behaviour. One learns in reciprocity the first steps of giving, charity, help and understanding other's concerns and interests. However, one should not stop at reciprocity. One should go beyond one's immediate concerns and set a higher goal of helping others, serving others; instead of extracting from the society for selfish ends, one should pay back more to society by indulging in acts of kindness (*karuna*) such as help to the needy and alleviation of poverty, disease, illiteracy, starvation, etc.

And as Hillel's third line of the famous quote stated: "If not now, when?"[24] One must start the process immediately. There is

no use wasting time grieving over the past.

Compassion: One should strive to ascend the ladder of moral and spiritual development from reciprocity to kindness (*karuna*), from *karuna* to *maitri* (friendliness, benevolence), and graduate from *maitri* to *anukampa* (compassion) and equanimity. *Anukampa* has all the elements of *maitri* and *karuna*. *Maitri* is beneficial to oneself as well as to others. It relieves the Self from the baneful effects of hatred (destructive and negative force), rivalry, narrow-mindness, and harmfulness. At the same time, *maitri* signifies earnestness to do good and give happiness to others.[25] That is why the Jains are enjoined to daily recite "*sattveshu maitri*"[26] and *mitti me savva bhuteshu*," i.e. friendliness towards all living beings, irrespective of caste, colour, creed, status, hierarchy or nationality.

Although both reciprocity and *maitri* are characterised by desire to do good to others and to provide them with what is useful and serve the interests of oneself as well as others, they differ from one another. While reciprocity is motivated by expectation of something in return, *maitri*, like compassion, is free from any expectation. Moreover, reciprocity involves selection, priority and is confined to a selected few, but *maitri* is universal, friendliness towards all living beings. *Maitri* or compassion is free from any personal ties with a particular being. It is an unselfish longing to do good to others.

Aristotle, a renowned Greek philosopher, is said to have remarked that friendship towards all is friendship towards none. In making this assertion, Aristotle seems to be primarily guided by considerations of reciprocity and the utility and benefits of having some trusted, personal friends in life, who can be relied upon in times of adversity. Aristotle's friendship is aimed at success of the individual in the context of his personal and social life. *Maitri*, on the other hand, is a noble principle; it is part of moral and spiritual discipline and ensures peace and happiness of the individual and social well-being.

The practice of compassion and reverence towards all living beings involves not only caring for others but also sharing with and service to others; it ensures internal peace and happiness and external security resulting from friendliness, forgiveness and

forbearance. Compassion is sometimes rendered in English as "universal love" and spoken of as "genuine love". There is, however, a difference. "Love" has certain associations which partake of elements of affection or liking which is likely to lead us to attachment and lust, ultimately landing us into misery for grief and fear arise from affection and attachment, which invariably leads to aversion, hatred, dislike, enmity, and passions.

Thus, love, affection or attachment may be said to be an indirect enemy of compassion as it accounts for the undoing of compassion. It cannot, therefore, be equated with *anukampa* or *maitri*. I am told that when a Jain scholar was speaking on non-attachment at the Religious Summit, held in New York, U.S.A., from 28 to 31 August 2000, a clergyman stood up and observed that in Christianity, God is love and love is attachment, so how can anyone decry or find fault with love or attachment. The Jain scholar is said to have clarified that love implies selection, choice, liking and disliking, personal context, selfish desire or inclination. And, such likes and dislikes, attachment (*raga*) and aversion (*dwesh*) necessarily lead to passions, which are at the root of all our suffering and misery. Love without attachment, free from passions, and not confined to selected few but extended to universal sphere cannot be anything else than compassion and friendliness towards all livings beings.

A Jain is required daily to contemplate and recite the following: *khammami savva jiva, savva jiva khamantu me; mitti me savva bhuesshu, vairam majjaham na kenai*, i.e. I forgive all living beings; all living beings forgive me; I have friendliness towards all living beings; I have enmity, hatred, aversion or malice towards none. The above *gatha* has four parts. The first part requires a person to give up anger and adopt forgiveness; in the second he is asked to give up pride and practise humility; the third part enjoins one to adopt friendliness and straightforwardness by giving up deceit and jealousy; and in the fourth part one is ordained to renounce enmity, exploitation and attachment to worldly things caused by greed and selfishness and to practise qualities of contentment, equanimity, compassion, kindness, an attitude of service, pity, charity, etc. Thus, the above *gatha* is aimed at giving up all the four passions

of anger, pride, deceit and greed, which are the cause of sufferings and miseries.

Lord Mahavira realised that the root of all the disparities lies in the feelings of *swa* (self) and *para* (other). Hence, he tried to extricate the Self from the narrow confines of self-centred existence and put him in the direction of *sarva* (all), thereby establishing equality and harmony in the society. He, therefore, proclaimed "*atmavat sarvabhuteshu*,"[27] i.e all living beings should be regarded as our own self, and spoke of "*sarvodaya tirth*,"[28] i.e. path of *dharma* that ends all sufferings of all beings; it is beneficial to all as it promotes the well-being of all living beings (including the Self) in every way, including success and prosperity in this world and fullest development of soul, and ensures peace, happiness and social well-being. He laid down rules of behaviour including those concerned with eating (*aishana samiti*) walking (*irya samiti*), etc and performing actions by thought, word or deed, which are all geared toward the well-being of all living beings.

Jain Ethics and Environmental Protection

The danger to an ecosystem and the environmental problems have arisen because of several factors, including over-population, over-competition, over-indulgence, consumerist culture, which have led to wanton exploitation of Nature. The Jain monastic order, in principle, is not involved in damaging the environment in any way. And the rules of conduct and various practices, prescribed for the lay persons, are all aimed to restrain them from those tendencies that are destructive of the ecosystem.

Among these rules are. refraining from movement beyond a limited area in order to avoid all harmful activities beyond that area, restricting movement to an even more limited area so as to expand the area of immunity from his exploitative activities, refraining from wanton destruction of the environment by thought, word and deed and limiting the use of consumable and non-consumable goods. The wanton destruction includes five varieties· evil thought of conquest, subjugation, killing, mutilating, hurting, and so on; evil counsel to torture animals and indulge in harmful activities; negligent conduct such as recklessly cutting trees,

digging or flooding fields or burning forests; applying lethal weapons; malicious indoctrination. Limiting use of consumable and non-consumable goods refers to food, drink, cosmetics, rich clothes and jewellery, beds, chairs, vehicles and so on. In brief, Jain ethics insists on maximizing beneficial interaction and minimizing the harmful interference with Nature.[29]

Jainism emphasizes the need to avoid those purposeless or negligent activities, which either serve no purpose or harm the surroundings or its environmental components. A number of occupations, such as cutting of trees, plants, etc., castrating bullocks, clearing of jungles by employment of fire and drying up lakes, rivers, etc. are also forbidden as part of a virtuous life. These restrictions help in environment protection, i.e preservation of the ecosystem.

Michael Tobias, the author of *Life Force*, has termed Jain ethics of non-violence and inter-relatedness and inter-dependence of man and nature "spiritual ecology" and "biological ethics". It may also be called "spiritual democracy", which means that all living beings, whether belonging to lower levels of plants or earth-bodied, water-bodied, etc., or to higher levels of birds, animals and human beings, are potentially equal; they all have life and consciousness, however much sunk in darkness they may be. This emphasis of Jainism on equality and social justice and its philosophy of *ahimsa*, S. R. Banerjee observes: "is unparalleled and unmatched in the history of mankind" [30]

All Life is Intertwined

Not only our well-being is interrelated and inter-dependent with other's well-being, but that our existence is entwined with the existence of earth, water, air, fire and vegetation; if we neglect or disregard their existence we will be disregarding our own existence. Jose Ortega Gasset declares: "I am I plus my surroundings, and if I do not preserve the latter; I do not preserve my self."[31] Talmud observes: "Whoever destroys a single life destroys the entire world; whoever saves a single life saves the world entire."[32]

There is now growing awareness in regard to interrelationship

and inter-dependence of all life. Naess distinguishes between shallow ecology, which is anthropocentric, and deep ecology, which does not separate humans from the natural environment, nor does it separate anything else from it. It does not see the world as a collection of isolated objects but rather as a network of phenomena that are fundamentally interconnected and interdependent. Deep ecology recognizes the intrinsic values of all living beings and views humans as just one particular strand in the web of life. It recognizes that we are all embedded in, and ultimately dependent upon, the cyclilcal processes of nature.[33]

The question of values is crucial to deep ecology: it is, in fact, its central defining characteristic. Deep ecology is grounded in 'ecocentric' values. It is a world-view that acknowledges the inherent value of non-human life and sees all human beings as members of *oikos*, the Earth Household, a community bound together in a network of interdependencies. When this deep ecological perception becomes part of daily awareness, a radically new system of ethics emerges.[34] Within the context of deep ecology, the view that values are inherent in all of living nature is based on the experience that nature and the Self are one. This expansion of the Self all the way to the identification with nature is the grounding of deep ecology, as Arne Naess clearly recognized.[35]

To understand the principles of ecology, we need a new way of seeing the world and a new way of thinking—thinking in terms of relationships, connectedness, and context.[36] According to this new way of thinking, known as systems thinking, living organisms, ecosystems, and social systems all are integrated wholes. Instead of seeing the universe as a machine composed of elementary building blocks, scientists have discovered that the material world, ultimately, is a network of inseparable patterns of relationships; that the planet as a whole is a living, self-regulating system. The view of the human body as a machine and of the mind as a separate entity is being replaced by one that sees not only the brain, but also the immune system, the bodily tissues, and even each cell, as a living, cognitive system.[37]

The cells, a hundred thousand billion of them, in our body

provide a model of interrelation and inter-dependence of life as also of avoiding wastage of any kind. A cell agrees to work for the welfare of the whole body first and its individual welfare second. If necessary, it will die to protect the body. Skin cells perish by the thousands every hour, as do immune cells fighting off invading microbes. Selfishness is not an option, even when it comes down to a cell's survival. Cells recognise each other as equally important. Every function in the body is interdependent on every other. Doing it alone is not an option. Cells function with the least expenditure of energy. Typically, a cell only stores three seconds of food and oxygen inside the cell wall. It trusts totally on being provided for. Excessive consumption of food, air, or water is not an option.[38]

The principle of *parasporopagraho*, of mutual support and interdependence of all living beings and the above example of cells in a body tell us to live like an integrated whole, like a well-knit family, one for all and all for one, then the problems will not arise. And even if some problems do arise, they will be quickly and amicably resolved. It we are convinced that we are an integrated whole or are all connected with the web of life, we will cooperate with one other and help each other. Environmental problems, likewise, have to be solved on a global level; piecemeal approaches won't help. "We have one planet, our common heritage. Problems transferred to another geographical region will not go away. That is why no clean-up operation can afford to be selective. And no economic policy can afford to exclude the environment."[39] Non-violence, UN General Assembly Vice-President Arthur Mbanefo of Nigeria declared at the Religious Summit on 28 August 2000, includes ending of violence of poverty and economic degradation, a global responsibility.

The most prominent and the very first basic principle of ecology, under the new systemic understanding of life, is interdependence. All members of an ecological community are interconnected in a vast and intricate network of relationships, the web of life. They derive their essential properties, and in fact their very existence, from their relationships to other things. Interdependence—the mutual dependence of all life processes

on one another—is the nature of all ecological relationships. The behaviour of every living member of the ecosystem depends on the behaviour of many others. The success of the whole community depends on the success of its individual members, while the success of each member depends on the success of the community as a whole. Understanding ecological interdependence means understanding relationships. It requires the shifts of perception that are characteristic of systems thinking – from the parts to the whole, from objects to relationships, from contents to patterns. A sustainable human community is aware of the multiple relationships among its members. Nourishing the community means nourishing those relationships.[40]

Another important basic principle of ecology is partnership, the tendency to associate, establish links, live inside one another, and cooperate As a partnership proceeds, each partner better understands the needs of the other. In a true committed partnership both partners learn and change – they coevolve. Here we notice the basic tension between the challenge of ecological sustainability and the way in which our present societies are structured, between economics and ecology. Economics empahsizes competition, expansion, and domination; ecology emphasizes cooperation, conservation, and partnership.[41] What is required is harmonization of environmental, developmental and spiritual goals in order to promote all-round health, happiness and social well-being.

Parasparopagraho implies togetherness, inter-connectedness, and a sense of belonging to one another. Writing under the caption "All that Is — Is a Web of Being", William N. Ellis and Margaret M. Ellis observe:

> We belong to the Webs of being – to Earth – To Gaia. . . Belonging is not merely 'being a member of', but is being subject to – being in partnership with – being responsible for. We belong to – are responsible for – the webs-of-being – the universe – Earth – Gaia. Belonging-to-Gaia means recognizing that we are enmeshed in the webs-of-being – that our well-

> being is dependent on the well-being of Gaia – the well-being of one another. If we destroy Gaia, we destroy ourselves. Belonging implies 'cooperation' – working with what is – Gaia – the webs-of-being. Belonging implies 'community'. . . . Belonging implies 'responsibility'. We are responsible for Gaia. We are responsible for one another.... A culture built on 'domination of the earth, and all the animals therein' is doomed to disappear. A culture based on 'self-interest' is doomed to disintegrate. A culture based on 'survival of the fittest' will not survive. A culture built on 'competition' will destroy itself. To be stable and sustainable a culture must be based on cooperation, community, responsibility, love, honesty, caregiving, and the other values which are implied by and intertwined with one another and with belonging.
>
> We can no more separate ourselves from belonging – from Gaia – and remain a viable culture than an oxygen atom can separate itself from hydrogen atoms and retain the qualities of water.[42]

The survival of humanity will depend on our ability or re-connect with the web of life, to understand the principles of ecology and live accordingly. To regain our full humanity, we have to regain our experience of connectedness with the natural world, with the entire "web of life".

The ecological crisis is at root a spiritual crisis of self-centred greed, aided and abetted by ingenious technologies run amok. Anger, pride, deceit, and greed have vitiated the human mind beyond imagination and they are now horribly visible in nuclear explosions and smouldering rainforests, and psychologically apparent in the rampant consumerism of our times.[43] Pollution, extinction of species, destruction of forests, and wild life are crimes against the earth and against humanity.

Human beings have a moral obligation towards other forms of life and environmental protection. The most urgent task of both science and religion is to assert the unity and sacredness of all Creation and to reconsider the role of humans.[44] We must realize that environmental pollution has to a large extent been

caused because of psychological pollution within ourselves. If we want to clean the environment, we have to adopt a lifestyle that springs from a moral and spiritual dimension. We have to follow a simple moderate life-style eschewing both extremes of self-deprivation and self-indulgence. Satisfaction of basic human necessities, reduction of wants to the minimum, frugality, and contentment are its important characteristics. Every individual has to order his life on moral principles, exercise self-control in regard to sensual gratification, discharge his duties in his various social roles, and behave with wisdom and self-awareness in all activities. It is only when each person adopts a simple moderate lifestyle that humanity as a whole will stop polluting the environment. This seems to be the only way of overcoming the present ecocrisis. With such a lifestyle, humanity will adopt a non-exploitative, non-aggressive, caring attitude towards Nature. We can then live in harmony with Nature, using its resources for the satisfaction of our basic needs. Just as the bee manufactures honey out of nectar, so we should be able to find happiness and fulfillment in life without harming the natural world in which we live.[45]

Jainism: A Religion of Ecology

Parasparopagraho instils a sense of humility and helps to build relationships on the pillars of respect, understanding, acceptance, and appreciation. Mahatma Gandhi once said: "Tolerance is not enough, we don't want people to tolerate each other, we want them to understand and respect each other." By making aware of our interdependence, the principle of *parasparopagraho* also helps to curb individualistic tendendies in us. For instance, "you are the readers, therefore I am a writer," i.e. my being a writer depends on your readership. Moreover, *parasparupagraho* broadens our mental horizons. For instance, "when you meet someone as an Indian, you will meet an American or a Mexican or a German etc;. . . If you go as a Jain, you will meet a Christian or a Muslim or a Jew; if you go as a human being, you will only meet a fellow human being; but you go just as a 'being', then the entire universe is your friend and you will come in touch with other beings of

the universe."[46]

Jainism teaches restraint in the consumption of material things, the regulation of desires, and advocates simplification of one's lifestyle. Indulgent and profligate use of natural resources is seen as nothing other than a form of theft and violence.[47] In the "Jain Declaration of Nature" presented in 1990 to the Worldwide Fund for Nature, L. M. Singhvi wrote: "In their use of the earth's resources, Jains take their cue from 'the bee that sucks honey in the blossom' of a tree without hurting the blossom and strengthens itself."[48]

Ahimsa (non-violence) (see Chapter 6), which runs through the Jain tradition like a golden thread, involves avoidance of violence in any form through word and deed, not only to human beings but to all nature. It means reverence towards all forms of life, including plants and animals. Jains practice the principle of compassion for all living beings at every step in daily life and are vegetarians.[49] The Jains as believers in the life of plants and particles of earth, water, air and fire (energy) are very much scrupulous about diet and quite frugal in their habits about use of water and other natural resources.

Moral and spiritual discipline of Jains checks human greed, which is the greatest pollutant as it leads to unbridled exploitation of natural resources at quicker pace. *Asteya* (non-stealing), the principle of not taking what belongs to others, means avoidance of greed and exploitation, and *aparigraha* (see Chapter 7)enjoins limitation of one's wants and material possessions. These rules of conduct as also other practices, carefulnesses (*samiti*) and restraints, such as *digvrata*, *deshvrata* and *anarthadandavrata*, etc. (discussed in Chapter 8) and the principle of mutual support, interrelationship, and interdependence of all life — they all are intended as much to take care of environmental concerns as to promote individual peace and happiness and universal well-being (*sarva-mangalya*).

Thus, environmental consciousness has been built into the Jaina way of life. In this context, Darrell Addison Posey, the editor of *Cultural and Spiritual Values of Biodiversity*, asserts:

Jainism is fundamentally a religion of ecology and has turned ecology into a religion. It has enabled Jains to create an environment-friendly value system and code of conduct. Because of the insistence on rationality in the Jain tradition, Jains are always ready and willing to look positively and with enthusiasm upon environmental cause. In India and abroad, they are in the forefront of bringing greater awareness and putting into practice their cardinal principles on ecology.[50]

NOTES

1 *Tattvarthasutra*, Verse 21.
2 Quoted by Mukund Goswami in *Hindustan Times* (New Delhi), 16 December 2002.
3 *World Resources* 2000-2001, "Linking Ecosystems," chapter 1, p. 4.
4 Ibid., p 5.
5 *Times of India* (New Delhi), 28 October 2002.
6 UN Environment Programme, *Cultural and Spiritual Values of Biodiversity: A Complementary Contribution to the Global Biodiversity Assessment*, edited by Darrell Addison Posey (United Nations Office, 1999), p. 494
7 Aubrey Rose, ed., *Judaism and Ecology* (London, 1992), p 27
8 Ibid , p. 39
9 Elizabeth Brevilly and Martin Palmer, eds., *Christianity and Ecology* (London, 1992), p. 8.
10 Nathmal Tatia, *That Which Is*, English translation of *Tattvarthasutra* (San Francisco: Harper Collins, 1994), pp 41 and 197.
11 Brevilly and Palmer, n. 9, p. 105.
12 Klaus Butzenberger, "Jainism and Madhyamika Buddhism: A Survey of the Gandharavada, Section 4," in Nalini Balbir and Joachim K. Bautze, eds., *Festschrift Klaus Bruhn zur Vollendung des 65. Lebensjahres dargebracht von Schulern, Freunden und Kollegen* (Reinbek, 1994), p. 243.
13 Akalanka, *Tattvarthavarttik (Rajavarttika)*, commentary on *Tattvarthasutra*, II. 13, ed., Mahendra Kumar Jain, Vol 1 (Banaras, 1953), pp 127 and 354.
14 See *Sacred Books of the East*, Vol XXII, p. 10.
15 *Acharang Sutra.*
16 *Sacred Books of the East*, n. 14, p. 10.
17 Hemchandra, *Yoga-shastra*, II. 20.
18 *Acharanga Sutra*, 1.1.5 101.

19 Ibid , 1.5.2.36.
20 Ibid., 1.3.3.64.
21 See *Hindustan Times* (New Delhi), 25 December 2002.
22 See Myra B. and Berton R. Shayevitz, *Living Well with Emphesema and Bronchitis* (New York: Doubleday, 1985), p. 136.
23 Ibid.
24 Ibid., pp 136-137
25 See N. H. Samtani, "Non-violence vis-à-vis *Maitri*: Buddhist and Jain Approaches," in R. C. Dwivedi, ed., *Contribution of Jainism to Indian Culture* (Delhi, 1975), p. 139.
26 Amitgati's *Bhavana Dvatrimshatika*, Verse 1
27 *Yoga-shastra*, n. 17, II. 20.
28 Samantabhadra, *Yuktyanushasan*, Verse 61.
29 Nathmal Tatia, "The Jaina World View and Ecology," Paper read at the Conference on Jainism and Ecology at Harvard University, p. 5.
30 S. R. Banerjee, *Introducing Jainism* (Calcutta, 2002).
31 Cited in *Times of India* (New Delhi), 2 December 2002.
32 Quoted in ibid., 29 November 2002.
33 Devall and Sessions 1985, cited in *Cultural and Spiritual Values of Biodiversity*, n. 6, p 489.
34 Fox 1990, cited in ibid.
35 Ibid , p. 490.
36 Ibid.
37 Lovelock 1991 and Capra 1996, cited in ibid.
38 Deepak Chopra, "If only I could be like my cells," *Times of India* (New Delhi), 26 January 2003.
39 "Whole Truth," *Times of India* editorial, 24 September 2002.
40 *Cultural and Spiritual Values of Biodiversity*, n. 6, pp. 490-491.
41 Ibid., p. 491.
42 Ibid., p. 449.
43 Taita, n. 29, p. 10
44 Brevilly and Palmer, n. 9, p 104.
45 Martine Batchelor and Kerry Brown, eds., *Buddhism and Ecology* (London, 1992), p 29
46 Satish Kumar, quoted in *Anekant* web site.
47 Natubhai Shah, *Jainism: The World of Conquerors*, Vol. 1 (Brighton, 1998), p. 231.
48 Quoted in ibid.
49 *Cultural and Spiritual Values of Bio-diversity*, n. 6, p. 622.
50 Ibid., p. 623.

10

The Doctrine of Karma

We find in this life that persons who have the same means for enjoying happiness do not get the same type of happiness. Misery comes in unequal ways. This difference cannot be without some cause which is not seen. This unseen cause is *karma*. Misery in this life is too much of a fact to be ignored. It is also true that there is abundant inequality in the status and experiences of individual men, which is inexplicable by empirical methods of inquiry It is necessary to explain this inequality The doctrine of *karma* provides this explanation [1]

The doctrine of karma offers a rational and satisfying explanation to the apparently inexplicable phenomena of birth and death, happiness and misery, of inequalities in mental and physical attainments of the living beings in their empirical or mundane existence. Man's present life, which includes his physical features, place and family of birth, success and failures, affluence and poverty, happiness and sorrow, is the direct result of what he has done in his past lives. Karma is the natural principle of cause and effect "As you sow, so shall you reap," is the inexorable law of Nature. Our actions are the cause that produce proper effects

at proper times. This eternal and universal law of karma is quite strict, uncompromising and relentless, and as precise and impartial as other natural laws of say gravity and motion.[2] Even the Gods cannot do anything to alter the dictates of the karma. All the forces of nature whether physical or psychical obey this law. Even the theistic systems have never ventured to dispute the force of karma.[3]

While one child is born healthy, intelligent and into an affluent family, another is born diseased, mentally retarded and to poor parents. Such inequalities at birth are incompatible with an all-powerful, all-loving, all-benevolent and all-just God. These inequalities can be explained only on the basis of the law of karma which is independent of God. P. V. Kane, a learned Hindu scholar, observes:

> The doctrine of *karma* and transmigration accounts for the apparently unmerited misery and suffering of many people, while some enjoy undeserved happiness or a good life. Our sense of fairness and justice would be shocked by the inequalities in the world, if such a doctrine were not there. The hypothesis and belief that all human volition and conduct will suitably be rewarded and punished in subsequent existences has an important bearing on present conduct, would act as an urge to continual effort for goodness in this life and is likely to deter men from vice and cruelty. This doctrine of *karma* not only offers an explanation about the varying degrees of happiness and unhappiness among human beings, but also accounts for differences in material well-being and unhealthy bodily conditions.[4]

How do we know there is such a law? Although, the law of causality of karma cannot be verified on the basis of observed facts, it has to be believed in as a spiritual principle. We find differences among the sons and daughters of the same parents and between twin brothers born at the same moment though nourished and brought up in the same environment. We also come across instances of children whose intellectual capacities and skills

are qualitatively different from those of their parents Even in cloning, though the two entities may be having identical genes and similar shape, form and colour, they have differing interests and abilities, raising doubts that a human clone can be an exact replica of its progenitor[5]

We may say that what we are and who we are and the disparities and differences among living beings can neither be fully explained on the basis of genes alone, nor can they be explained merely by the external circumstances, conditions and environment in which we grow or are reared, nor by the two (genes and environment) together. While our karmas are responsible not only for our genetic make up, i.e the parents we get, and the circumstances or the environment in which we are born, but also for our physique or the body shape, size and features, etc and our mental make-up, i e the emotional and intellectual baggage with which we come in this world, our intrinsic essential nature, i.e consciousness also plays a significant part. In fact, all these are so intertwined, inter-connected, inter-related and inter-active that it is not quite easy to separate them. The doctrine of karma assumes special importance in Jainism and Buddhism which do not postulate any creator and ordainer of the world.

Karma and Rebirth

Belief in rebirth is a necessary concomitant of the doctrine of karma and in fact central to it Beliefs in future births existed in other people like the Greeks and the Jews. The two concepts of karma and rebirth cannot be considered in isolation; they present a chain of causation, perhaps two sides of the same coin. The results of a person's deeds may not appear in his present life and in order to reap the results of his deeds he has to be born again. The doctrine of karma, therefore, presupposes transmigration or rebirth Karma regulates not only the present but also the future; the chain of moral causation links the three points of time in a being's existence, viz. past, present and future.[6] The fact that the new-born child that has yet learnt nothing in the present

birth starts on its own sucking the milk from his mother's breasts, proves by inference the existence of soul or consciousness in the previous birth. Moreover, the various incidents of the memory of past births, published in Indian and foreign journals, compel man to think about rebirth.

The doctrine of rebirth or that of karma is not the doctrine nourishing and encouraging inactivity or idleness. On the contrary, it is the doctrine that inspires man to make proper efforts and to undertake good deeds leading to progress. So it is a very useful doctrine conducive to progress It advises man to make proper efforts to destroy limitations of past karmas, to advance on the path of liberation and ultimately to attain liberation. It is the function of the doctrine of karma to connect the present birth with the past and the future births in the cause-effect chain. If the future birth does not seem to be good, then it is in the hands of man to make efforts to improve it as also to effect changes in inauspicious karmas and in their fruition. This is what the doctrine of karma teaches.[7]

Karmic Association with the Self is Beginningless but not Endless

Jaina thinkers hold that the contamination of the Self by material karma, which is a foreign substance, is beginningless. Though the Self is pure, completely free and potentially divine, yet it becomes subject to limitation by the power of karma. So long as the Self is not liberated, it is gathering new karma at every moment, because the mundane soul can never be without some activity — mental, verbal or physical.

It is difficult say how and when souls got involved in the wheel of *saṁsara*. Caught in *saṁsara*, the soul forgets its real nature, and its effort to search for the truth is obscured by the passions. The inherent capacity of the soul for self-realization is also obstructed by the veil of karma. It is subjected to the forces of karma, which express themselves, first, through the feelings and emotions and, secondly, in the chains of very subtle kinds of matter invisible to the eye and all ordinary instruments of

knowledge. It is then embodied and is affected by the environment — physical, social, and spiritual. Thus, various types of soul existence come into being.[8]

Karman-sharira, which is the compound arising from the union or fusion of spirit and matter, plays an important role in the process of transmigration. Explaining the process of transmigration, Champat Rai Jain observes:

> The *Karmanasharira* is the seed of all the soul's mental and physical activities to be exhibited in a future incarnation. . .[It is] the vehicle of transmigration and passes from life to life. . . There are periodic changes taking place mechanically in the constitution of this inner body or vestment of the soul and the form and conditions of next incarnation of life are determined by the new set of energies which arise in consequence of these changes... they adjust themselves, most accurately, mechanically. The *karmansharira* as modified by action itself determines the type and conditions of the next incarnation.[9]

The soul could not have existed as a pure spirit in the past, for in that state it is the enjoyer of perfect knowledge, infinite intuition, unbounded happiness and the idea of such a perfect being descending to inhabit a body of flesh and thereby crippling its natural unlimited perfections in a number of ways, is too absurd to be accepted.[10] While karmic association with the Self is without any beginning, it is not endless as with human effort (*purushartha*) the influx of karma can be stopped and the accumulated karma eradicated It is significant to note that the sprout comes into existence due to the seed and the same sprout develops the seed for the future sprouts. Similarly the karma of an action leads to further karma and it leads to further actions. But if the seed is roasted the sprout will not grow from it Similarly if karma is annihilated through the moral and spiritual discipline the soul becomes pure and reaches the highest perfection.[11] The reason why karma can no more originate in the absolutely pure Self, which emerges on the complete dissociation of *karma*, is that the

soul has a natural tendency for purity, and such defects as ignorance, passions, attachment, and hatred are totally uprooted on the fullest expression of its intrinsic attributes on account of complete purification.[12]

Meaning of Karma

Although etymologically the term "karma" means a deed, "work" or action, it got associated with the after-effects of action, both physical and mental. Every *jiva* (living being) is constantly active, expressing the activity in the three-fold functions of body, speech and mind. It leaves behind traces of after-effects in the physical and psychic forms. Every action, word or thought produces, besides its visible, invisible effects. It produces under certain conditions potential energies which forge the physical effects in the form of reward or punishment. As in the case of a bond which continues to operate until, but loses its validity on the repayment of the capital sum, so does the invisible effect of an action remain in potential form after the visible effect has disappeared. Actions performed in this life would be the causes of future life, and the present life is the result of actions performed in the previous life. So the chain of life connected in the series of actions and their effects realized. The karma doctrine involves the idea of an eternal metempsychosis.[13]

The law of karma, thus, provides a moral law of causality which explains the causes and effects of actions based upon the moral principle of causality. In this context, Champat Rai Jain observes:

> The law which regulates the action of *karmas* is based upon the principle of cause and effect, so that the saying 'as one sows so must he reap', presents the whole doctrine in a nutshell. Every action, whether mental or physical, is a sowing of the 'seed', or in the technical language of the Hindu philosophy, an engendering of *karma*. In the act of sowing the seed, or engendering the *karma*, the soul has the choice of acting or refraining from action, but when once the seed is

> sown or *karma* engendered, its freedom is replaced by an inevitable liability to bear its consequences The harvest which is sown must be reaped, gathered, and assimilated in its unabated fullness. This is what constitutes the bondage of the soul. *Karma*, therefore, is a kind of force which compels the soul to bear the consequences of its right or wrong actions, and this force originates in the very action itself which is performed by the soul and at the very moment of its performance.[14]

That the harvest of karmas must be reaped "in the unabated fullness," Champat Rai Jain adds, is the general rule; it admits of one exception, since the effect of karmas can be modified and even destroyed, before fruition, by the acknowledgement, acquisition and practicing of *dharma*.[15]

Jain Doctrine of Karma is Unique

Even though almost all the systems of Indian thought except the *charvak* (the materialists) accept the theory of karma, they generally seek to explain karma by stating that karma means only an impression (*samskara*) created on the self of the agent, a real modification of the Self. In Jainism, however, karma is not a mere trace or an impression of activity, but fine material particles that get attracted towards and stick to the soul on account of its activity and determines various changes on the psychic disposition or state of the self. While in other systems of Indian philosophy, karma is sought to be explained by such relatively abstract concepts as *samskara* (impressions or traces), ignorance (*avidya*), or desire (*tanha*), Jains regard karma not abstract entity but as subtle matter (*paudgalik*).

The Jain doctrine of karma is unique in the sense that the Jains consider karma as material in nature. It is matter in a subtle form and it is a substantive force. It is constituted of finer particles of matter. The kind of matter fit to manifest karma fills the universe It has the special property of developing the effects of merit and demerit. By its activity due to the contact with the

physical world, the soul becomes penetrated with the particles of karmic body (*karma sharira*), which is constantly attached to the soul till it succeeds to be free from it. "Nowhere has the physical nature of karma been asserted with such stress as in Jainism."[16] A moral fact produces a psycho-physical quality, a real and not merely a symbolic mark, affecting the soul in its physical nature This point of view has been worked out in detail in the form of mathematical calculations in the Jain texts on *Karmagrantha*.[17]

Causes of Karmic Bondage

The five conditions or causes of karmic bondage are· *mithyatva*, perversity or deluded vision, *avirati*, non-abstinence, or lack of self-restraint; *pramad*, laxity, spiritual inertia or carelessness; *kashaya*, passions; and yoga, the activities of mind, body and speech causing vibrations in the Self.[18] Each one of these factors or conditions of karmic bondage supports and strengthens the force of its associates and contributes to the cementing of successive layers of karmas over the soul. Thus, the downward phase in the process of moral degeneration works in a vicious circle.

Mithyatva or *moha* (infatuation), which in other systems of Indian thought is known as *avidya* (ignorance)[19] plays a significant role in bondage. *Mithyatva* is the opposite of *samyak-darshan*, enlightened vision. As a result of infatuation or deluded vision, the Self cannot discriminate between good and evil, right and wrong, and entertains the feelings of *ahamkar* (ego, pride) and *mamakar* (sense of belonging or attachment to objects and persons), which are the root cause of all the evils in worldly life.

Maintaining a perverse attitude, devoid of any ethical and spiritual purpose, the Self is unable to observe the five-fold restraint in regard to *himsa* (violence), falsehood, stealing, unchastity and desire to acquire and possess worldly goods without any limits; and succumbs to *pramad*, i.e. indulges in *vikatha* (reprehensible talks about women, food, politics, etc.), sensual pleasures, attachment, aversion, passions, carelessness, etc.

Of the five causes of bondage mentioned above, the passions

(anger, pride, deceit and greed) are assigned special significance because of their exclusive role in the production of long-term bondage (*bandha*). The material particles of karmic bondage, attracted by the soul through actions (of mind, body and speech) motivated by passions, are assimilated and firmly bound to the soul.[20] The inflow of karmic particles into the Self through the activities (*yoga*) is called *asrava*. The psychical condition that makes possible the inflow of karmic particles into the Self is known as *bhavasrava* (the modifications, perversions or distortions of consciousness or the intrinsic nature and capacities of the Self), while the actual karmic particles which enter into the self constitute *dravyasava* (the influx of material particles).

Although *asrava* and *bandha* are correlated to each other as cause and effect, that *asrava*, which is the cause of *bandha*, creates the ground of *bandha*, and that *yoga* is the prime cause of *asrava*, it is only when *yoga* is associated or motivated with *kashaya* (passions) that both *asrava* and *bandha* take place. In other words, while the activities of mind, body and speech of a person free of passions cause instantaneous inflow (*iryapathasrava*), which wears off instantly, the activities of a person driven by passions cause long-term inflow (*samparayika-asrava*) and bondage. While the vibratory activity of the soul caused by the action of mind, body and speech prepares the ground for karmic bondage (absorption or assimilation of the karmic particles into the soul), the bondage takes place only when those vibrations are associated or motivated by passions. It is, thus, evident that in the absence of passions which provides the glue, *yoga* alone cannot cause any karmic bondage (*bandha*). Activities accompanied by passions cause karmic bondage, which, in turn, causes the long-term worldly wanderings of the soul.

The mere influx of matter does not bring about bondage unless the soul is found in the grip of passions. It is the passionate activities of mind, speech and body which are actually responsible for causing bondage. Passions act like the adhesive coated on the surface of a wall drawing and absorbing particles of dust. Just as a dry surface remains free from the damaging effects of the dust particles, so also a passion-free soul remains

unaffected by the drawn-in foreign matter.

There are forty-two "doors" (causes) of karmic inflow — three instantaneous (the activities of body, speech and mind) and thirty-nine long term, i.e. bondage proper. These thirty-nine causes are the five senses of touch, taste, smell, sight and hearing, four passions, five indulgences or *avrata*, i.e. non-observance of vows (these are causing injury, lying, stealing, incontinence and possessiveness) and twenty-five activities or urges (*kriyah*).[21] These 25 urges are: 1) urges that lead to an enlightened world-view; 2) urges that lead to a deluded world-view; 3) evil urges of body, speech and mind; 4) the inclination of the ascetic to abstain; 5) urges that produce instantaneous inflow; 6) physical enthusiasm, 7) using instruments of destruction; 8) malicious activity; 9) torturous activity; 10) murderous activity; 11) urges for visual gratification; 12) urges for tactile gratification; 13) inventing and manufacturing lethal weapons; 14) evacuating bowels or vomiting at gatherings of men and women; 15) occupying uninspected and unswept places and leaving things there; 16) undertaking others' duties out of anger or conceit; 17) approving of an evil act; 18) divulging the sins of others; 19) arbitrary interpretation of scriptural teachings; 20) disrespect for the scriptural teachings; 21) damage to the environment such as digging earth, tearing leaves, etc.; 22) possessive clinging; 23) deceitful actions; 24) promotion of deluded views; and 25) harbouring passions and possessiveness. The senses, passions, indulgences (non-observances of vows) and urges collaborate in the production of karmic inflow. Any passionate act, whether good or evil, causes the inflow of long-term karma."[22]

Bandha or bondage is the union of karmic particles and the Self owing to passions and yoga. The union does not mean complete annihilation of the Self's qualities but only a partial suspension of their function. Like *asrava*, *bandha* is also of two types. The psychical conditions or mental states, which are responsible for the mixing of karmas with the Self, are called *bhava-bandha* and the actual karmic material particles attached or accruing to the Self and polluting it is termed as *dravya-bandha*.[23] They are also called *bhava*-karma and *dravya*-karma. These two

types of karmas are mutually related as cause and effect. According to Jainism, as passions are the psychical states of the soul, conditioning its bondage, they must be rooted in something material, for the conditions of the passions must be distinct from the qualities of the soul.[24]

Four Aspects of Karmic Bondage

The karmic bondage has been dealt with in its four aspects, viz. *prakriti* (nature, quality or class of karma that is bound), duration (*sthiti*), intensity of fruition or flavour (*anubhaga* or *rasa*) and quantity or mass of material particles assimilated (*pradesha*).[25] *Sthiti* may be said to be considered with reference to time; *anubhaga* with reference to space; *pradesha* with reference to matter; and *prakriti* with reference to soul.[26] At the very time when the soul receives karmic material particles, four aspects are generated in them, viz. their nature, their duration, their flavour, and their quantity.

As soon as the karmic particles are received by the soul, they get transformed into different natures, form different groups according to their natures and their quantity in different groups varies.[27] Some karmic particles by their nature obscure the faculty of knowledge, some obscure the faculty of vision, some cause the experience of pleasure or pain, and so on. Again, different groups of karmic particles remain stuck to the soul for different durations of time and they have different capacities to give auspicious (sweet) or inauspicious (bitter) fruits of different degrees of intensity. Moreover, different groups of karmic particles contain different quantities of karmic particles.

Of the four types of bondage, the nature and quality of karma depend on activity (*yoga*), while the duration of bondage and the intensity of its effect on the soul are determined by the intensity of passions (attachment or aversion) of the soul towards these activities and the worldly objects.[28] Of the karmic particles that are attracted to the soul, the different *karma-prakritis* are generated according to the type of activity and the quantity of the particles is determined in accordance with the quantum of activity.

Disrespecting and insulting the learned, destroying the means of knowledge, obstructing others' efforts to acquire knowledge, etc. — this type of activity generates the knowledge-obscuring karma-*prakriti*. And the more the activity, the greater is the quantity of those karmic particles.[29] The quantity of the karmic particles varies according to the passionate activity of the self. If the vibrations are strong more molecules of karmic matter are attached to the self, while low vibrations attract less karmic matter. Thus, every part of the self attracts karmic particles through the vibrations of *yoga* and *kashaya*.[30]

Karma-prakritis *(nature or class of eight kinds of karmas)*

Jainism recognizes different kinds of karmas as so many forces (*karma-prakritis*), which, operating on the soul, tie it down hand and foot, and constitute its destiny.[31] The karmic particles absorbed by the *jiva* develop into eight types of karma, as food consumed at a meal changes itself into blood and other ingredients of the body. These eight kinds of karmas infect the purity of the soul and obscure all or some of its inherent qualities. They are like foreign forces changing the direction of the course of soul and leading to entanglement in worldly existence. They are the real causes of ignorance, suffering and shortcomings in life and inequalities in status.[32] Each one of these is held responsible for different types of disorder present in the empirical Self and impede the manifestation of true nature of consciousness. These eight classifications, known as *mool-prakritis* or the primary divisions, and their sub-species (*uttar-prakritis*) cover all aspects of life. A correct understanding of these *karma-prakritis* is necessary if one wants to liberate the soul and regain the attributes of divinity. The forces engendered by the fusion of spirit and matter are termed *karma-prakritis*. Because they originate in a desire on the part of the soul, which is its own action, they signify karma, i.e. action. Being of the nature of powerful forces, they are termed *prakritis*, i.e. energies. The *karma-prakritis* can be classified into eight broad groups depending upon the type of influence they produce on the soul.[33]

The eight types of karmas are explained as follows: (1) intuition

covering (*darshanavarniya*) karma which obscures right intuition of objects; (2) knowledge-covering (*jnanavarniya*) karma It obscures right knowledge and effects distortion and limitation of knowledge of objects; (3) deluding (*mohaniya*) *karma*. It is of two kinds: view-deluding (*darshan-mohaniya*) and conduct-deluding (*charitra-mohaniya*) View-deluding distorts enlightened vision, while conduct-deluding causes delusion in the form of attachment, aversion and passions and, thus, obstructs enlightened conduct. This karma is considered to be the greatest obstacle in the path of liberation and needs to the attenuated, eradicated and overcome in order to attain equanimity, peace, happiness and social well-being Of the eight types of karma, only deluding karma can be suppressed, (4) obstructive (*antaraya*) *karma* obstructs the in-born energy of the soul, interferes with the performance of good actions or what is desirable, and hinders the properties of beneficence, gain, satisfaction, comfort and power It can also partially or completely obstruct the spiritual energy of self-restraint, prevent effectiveness with respect to mental resolves and stand in the way of the achievement of success in life; (5) sensation (*vedaniya*) *karma*. It produces affective states, the sensations or feelings of pleasure and pain that one experiences in mundane or worldly life, (6) life-span (*ayus*) *karma* which determines the age or duration of life and other conditions of existence; (7) physique or body-making (*nama*) *karma* which determines the character of one's personality like the body, height, colour, size, senses, health, etc. and produces the bodies of infernals, sub-humans (animals, plants, and microscopic beings), humans and gods. The function of the *nama-karma* is spread over the process of formation of an organism, its various parts like bones, blood, muscles etc., and its maintenance against organic disorders This class of karma lies behind all biological structures of the organism, their growth and maintenance. The conception of *nama-karma* under the Jain doctrine of karma can, thus, make a valuable contribution towards biological studies;[34] and (8) status-determining (*gotra*) *karma* which determines family, class, social status, nationality, etc. into which one is born.

The division of karmas into eight different types is neither

arbitrary nor fantastic; it is based upon everyday observation and experience.[35] The details of the eight kinds of karmas and their 148 or 158 sub-divisions have been worked out in Jainism in considerable detail and to such minute details that one may call this doctrine of karma "almost spiritual mathematics".

The first four karmas are called destructive (*ghatia*) karmas because they obscure the four great attributes or the natural and inherent properties of the soul, namely, infinite vision, infinite knowledge, infinite bliss, and infinite vigour. They create hindrance to the power of knowledge and intuition, take the Self into wrong directions and obstruct its inherent energy. Some of them are completely obscuring (*sarvaghatin*) and others are partially obscuring (*deshaghatin*). The other four, namely, *vedaniya-karma*, *nama-karma*, *gotra-karma*, and *ayus-karma* are called *aghati-karma*, as they do not obscure the essential nature of the Self. The results or effects of *ghati-karma* can only be destroyed with hard labour, whereas the results or effects of *aghati-karma* can be destroyed easily. After the four *ghati-karmas* are destroyed, one can attain the stage of enlightened soul (*kevalin*) but cannot attain the stage of final disembodied liberation unless the four *aghati-karma* are destroyed. It means that when all the karmas are destroyed the self is freed and becomes a *siddha*.[36]

It may, however, be noted that karmas are never able to destroy the basic capacity of the soul completely. So knowledge, being such a capacity, cannot be totally destroyed by karmas so as to reduce it to an unconscious entity.[37] Thus, the Self does not lose all its essential characteristics even if it is infected by *sarvaghati-karma*. The analogy of the sun and cloud is useful here. As there is always some light, even though the sun is covered with the dense veil of clouds, so the self retains some fragment or trait of consciousness, even though it is covered with the dirt of *karma*.[38] The unseen power of karma comes in the way of the natural functioning of the soul's faculties by causing limitation, obscuration, and distortion. A particular form of manifestation of soul's capacity is delimited and made to appear in a distorted form and is obscured according to the nature of karmas operative with the soul. The worldly souls do not enjoy perfect

enlightenment; it is an example of obscuration. They enjoy sensuous and perceptual knowledge; it is an example of limitation. They do not have a right vision of things and do not behave in a manner suited to their spiritual upliftment; it is an example of distortion.

The States and Processes of Karma

The time when a particular karma will bear fruit and the intensity of its fruition are determined at the very time the karmic matter flows into the soul. Karma may remain latent in the soul for a definite period without emerging into appearance. When the moment for its enjoyment arrives, it becomes apparent and releases itself. Thus, the karmic matter undergoes various processes due to the various conditions or types of activities. The Jains have worked out a scientific and detailed analysis of these processes with a view to explaining the process of the operation of *karma*. These processes in the operation of karma have been classified into several types. These are:

1. *Bandhan* (bondage) is the state in which the soul attracts karmic matter at every instant of its worldly career, and assimilates it into so many types of karman, which mature into fruition in due course

2. *Saṁkramaṇa* (transformation) is that state in which karmic particles are subjected to the process by which a sub-type of the main karma-type is transformed into another sub-type of the same karma-type. Thus, knowledge-obscuring karma can never transform itself into any of the remaining seven main *karma*-types; but a pleasant-feeling-producing karma can transform itself into a painful-feeling-producing karma, and *vice versa*. Of course, there are exceptions to this. For instance, mutual transformation is not possible even in the case of the two sub-types of deluding karma, viz. view-deluding karma and conduct-deluding karma.[39] This explanation is scientifically plausible and logically acceptable. We find that electric energy can be transformed into heat or light energy. Transformation of one karma into another requires

energy and this energy is determined by the degree of the purity of the soul.[40]

3-4. *Udvartan* or *utkarshan* (increased realization) and *apavartana* or *apkarshana* (decreased realization). When the bondage of karmic matter with the soul takes place, at that very time the length-of-duration-of-time of its association with the soul and the intensity of its fruition (flavour) are also bound or fixed. But despite this fixation, a person can increase the length of duration and the intensity of fruition, this is called *udvartan*. Contrary to it, the decrease of the length of duration and the intensity of fruition, this is called *apavartan*.

5. *Udirana* (premature realisation). The karma does not bear its fruit as soon as it is bound It remains dormant (inactive) for some time before producing its good or bad result. This period of inactivity is called *abadhakala*. Each karma has its fixed *abadhakala*. And when it ends, the karma comes into rise to give its fruit. At the end of the period of *abdhakala*, the rise of the karma at its due time in a normal course is called rise or realization (*udaya*) But to drag forward by special efforts the bound karmic material particles that are to rise after some time, to mix them with those that have already attained the state of rise and thereby to experience them before their due time of rise or realisation is called *udirana* (premature rise or realization). In the season of mangoes, to ripen mangoes quickly we pluck them from the tree and cover them with dry grass, etc. By this process, mangoes get ripe earlier than they would have become ripe on the tree itself. Similarly, the fruition of *karma* can also take place even earlier than its due time. This is called *udirana*.

6. *Upasham* (subsidence). Subsidence is the state in which the already risen karmic matter is subsided, suppressed. It is like covering the burning charcoal with ashes. The deluding *karman* plays a very important part in the making up of the world existence, and it is only the holding up (*upashaman*) of this *karman* that gives the soul a glimpse of the truth of reality. The soul develops its inherent love of truth into a definitive self-conscious predilection which illumines the spiritual journey leading to the ultimate goal The process of "subsidence," thus occupies a very

important place in the spiritual thought of the Jains The subsidence (*upashaman*) is only a temporary holding up of the deluding karman. The antithesis of it is total dissociation (*kshaya*) which means total disintegration of the karmic matter from the soul. Then there is the process of dissociation-cum-subsidence (*kshayopashama*) wherein some portion of karmic matter is held up, some portion is exhausted by fruition, while some is in rise (*udaya*). Dissociation (*kshaya*) and dissociaton-cum-subsidence (*kshayopashama*) are not treated separately from subsidence (*upasham*) in view of their lack of any peculiarity of nature. Dissociation is the state of absence of the *karman* and as such needs no description Dissociation-cum-subsidence is a complex of dissociation (*kshaya*), subsidence (*upasham*), and rise (*udaya*) and so can be understood if the latter three are understood, and so needs no separate explanation.[41]

7. *Nidhatti* is a state in which there is no possibility of *udirana* (premature realization) and *sankramana* (transformation) But in this state, there can take place *udvartana* and *apavartana.*

8. *Nikachana* or *Nikachita* is the state in which even *udvartan* and *apavartan* are impossible This state, thus, implies that the bondage is so tight that no change is possible in it. The karma in this state is unalterable Barring some rare exceptions, it invariably gives its fruit when it rises, and the soul has to undergo its experience without fail[42] In the case of *nikachana,* the duration, intensity, and numerical strength of karma are unalterably fixed from the very time of bondage

In addition to the above processes of the *karman,* there are certain states of the karman such as "endurance of the *karman* for a certain period of time" (*satta*), "endurance without producing the effect" (*abadha*), and "coming into effect" (*udaya*). These can be explained as follows.

9 *Satta* (endurance) The existence in *potentia* of the assimilated *karmas* from the instant of the assimilation to the moment of the enjoyment is known as *satta* (endurance). In other words, this is a state of dormancy A *karman* is regarded in existence until its last particle has fallen off from the soul

10. *Abadhakala.* The period of the existence of *karman* in a

dormant state is called "*abadhakala*". When this period of time expires (either in a normal course or hastily though the process of *apavartana*), the karma swings into action to give its fruit. It is the state in which the karmic particles have yet to express themselves and fructify.

11. *Udaya* (rise) When the karma becomes ready to give its fruit at its due time, it is called the rise of karma. The karma comes into rise in order to give its fruit after the period of time called *abadhakala* is over. This rise continues uninterrupted till the end of fruition. Thus, rise here means actual showing of the activity of the karma and experiencing the actual result of the karma.[43]

It is not necessary that every karma should pass through all these processes, or stages necessarily. Some processes of karman occur only by negating other processes. The essential processes or states through which a karma must pass through are those of bondage, endurance and realization after which it must fall off from the soul.[44] After the karma starts bearing fruit, it must drop off at the end of fruition Kundakunda states: "Just as a fruit when ripe, falls from the tree and cannot remain attached to it, in the same way the karmas do not attain the state of operation again, when they are once shed off "[45]

Conclusion

The law of karma (as you sow so you reap) is not static, a kind of great lump which is flung down on a man's head at birth, against which he can do nothing The Jain theory of karma is dynamic and optimistic rather than fatalistic. Man is responsible for his own plight and can redeem himself through his own efforts. He can modify and transform the intensity and duration of the karmic effect One can increase or decrease the intensity of karma. The effect of karma can also be prematurely realized. As a damp cloth when it is spread out dries quickly than when it is rolled, the effect of karma can be increased or decreased. The man who is initiated can cause his karma rapidly used up. Effects of karma can be neutralized by such methods as meditation, penance and confession.

The present condition and nature of an individual is determined by the past karma, yet the individual is free to act in such a way as to mould his own future by reducing or destroying the existing karma. The present is determined but "the future is only conditioned".[46] The after-effects of action in the form of karma have to be experienced and exhausted. In this sense, it is deterministic. But the choice of action is with us. We are determined by the past but we can determine the future. Man is free to act or react as he chooses, but subject to the consequences thereof. Man is the maker of his own destiny; there is no place for divine intervention in human affairs. Freedom of will of an individual is the very basis of karma theory.

The karma theory enunciates that the practice of immorality, injustice and treachery causes the bondage of inauspicious *karmas*, while the practice of virtues like truthfulness, self-control, etc. causes the bondage of auspicious karmas. The law of karma, thus, inspires man to become virtuous and righteous and thereby elevate himself and the whole society.

Both the science of *dharma* and the science of karma advise us to make sincere efforts to dissipate and destroy the influence of karma and not in the least to sit idle, blaming our karma.[47] The law of karma is operative at a psycho-physical level. It cannot touch the level of the spirit or the soul.[48] Man is endowed with the choice of free will to review and make changes in his life. He is free to make a choice and act accordingly to shape his present and future As it is said a frog in mid-air cannot alter the course of its flight. However, on landing, it can choose the direction of its next leap.[49]

The doctrine of karma is an all-pervading moral law of causation. If one does anything wrong or hurts someone else, he has to suffer the consequences thereof, if not in this life, in the next life. It, thus, inculcates a sense of responsibility, self-restraint, carefulness and goodness. Karma destroys the cause of envy and jealousy and the consequent ill-will. It removes impatience. It largely removes the fear of death for there is the inner conviction of rebirth[50]

How narrow will be the purpose of life, if we do not believe

in the existence of soul even after the death of the body? And how limited will also be the field of action, then? No other idea can instil strength and energy in the human heart as does the idea that he will certainly attain his ultimate goal in the future birth, if not in the present one.[51] A materialist, who does not believe in the soul and the next birth, has nothing to look forward to in the future. He has no fear of the effect of his evil deeds, but only fears the man-made laws. He believes in "might is right" and "survival of the fittest" in their most ugly form, just as the beasts do. The result is obvious, e.g. the law of the jungle with its worst forms of violence, hatred, and passions.[52]

Judged by the historic standards, the karma theory did much to raise man's status and to wean him from coaxing gods through sacrifice and prayer. It insisted on individual expiation, and emphasized the moral continuity of life here and hereafter.[53] The theory of karma is, in fact, a striking answer to the "fathomless injustice to the nature of things" and it appeals "to the overpowering sense of the necessity of justice". The conception of an all controlling "law of natural retribution which links together the successive earth lives of each individual soul, both satisfies one's sense of justice and throws light on the problem of seemingly unmerited suffering".[54]

The doctrine of karma not only offers a reasonable explanation for the inequalities in the physical, mental, intellectual, moral and spiritual capacities of living beings but also helps in locating an intelligible basis for the principle of limitation of the powers of the soul, which has been very clearly recognized and dealt with in Jainism. From the metaphysical doctrine of "equality of selves", Jainism also deduced the spiritual law of karma, which holds that all physical, mental, and other distinctions between one self and another are only adventitious, i.e. they are due to karma and not intrinsic. It follows from this that the least developed being, such as the vegetable organism, can develop into a human being, and can, by spiritual evolution, attain complete freedom from bondage, and, conversely, a human being may return to the stage of a vegetable organism. The only determinant of the nature of the Self, of its higher or lower stage of existence, as well as

of its complete freedom, is karma. The intrinsic equality of all selves is fully manifested when there is complete absence of karma.

In brief, we may say that the doctrine of karma, when rightly understood, is a positive concept, lays emphasis on freedom of will, self-effort, self-reliance, patience and perseverance, inculcates a sense of responsibility and self-restraint, encourages people to pursue the path of righteousness and social well-being, removes fear of death, provides a solid and firm basis for *ahimsa*, offers a reasonable explanation for the inequalities and discrepancies in living beings, and helps in understanding the intricate problem of mind and matter, in its proper perspective.

NOTES

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11

Liberation and Divinity

The Jaina concept of liberation or *moksha* is to be understood against the background of the Jaina conception of the Self or soul, the reality of its karmic bondage and the possibility of its liberation consequent upon its own efforts. In Jainism, the essential or distinguishing characteristic of the Self or *jiva* is defined as *chetana* (consciousness), which constitutes its very essence, the integral part, and intrinsic nature (*swabhava* or *swarupa*). This characteristic of consciousness cannot be separated from the soul at any stage, either in its mundane existence or even in its emancipation. The Jains take a positive view of the soul, which is basically considered pure, perfect and divine in nature, i.e. pure consciousness. But because of its association with karma since beginningless time its essential nature has become polluted or distorted. By getting rid of the distortions and impurities of attachment, aversion and passions and eradicating the karmas, the soul regains its pure nature, which is one of infinite intuition, infinite knowledge, infinite bliss and infinite vigour.

Unless one is aware of the true nature of the Self, one cannot know the impurities, limitations and deviations in oneself and one will not exert himself to realize the fullest development of

the potentialities of the soul by following a regime of moral and spiritual discipline. Since the Self alone, according to Jainism, is responsible for the deviations, distortions or modifications of its intrinsic nature, he alone is capable to make all the amends and transformations, thereby regaining its pure nature. Jainism lays the greatest stress on the independence of the soul and self-reliance. Karma obscures the essential nature of the Self and distorts its innate qualities, thereby making the Self dependent[1] and causing bondage. However, by following the path of enlightened vision, enlightened knowledge and enlightened conduct, the soul overpowers and destroys the karmic bondage and attains liberation, which is also known as achieving self-realization, i e realizing the true nature of the Self

According to Jainism, each soul is potentially divine and has every right to become a perfect or supreme soul (*param atma*) enjoying perfect knowledge, perfect bliss, etc This Godhood is not attainable by the grace or mercy of any supernatural entity or God. It is attained through one's own efforts. Jainism does not believe in the concept of a God as Creator or ruler, but it does accept that the qualities of *sat* (existence), *chit* (consciousness) and *ananda* (bliss) attributed to God are attainable by all human beings, through their own efforts by shedding *karmas*.

Path of Liberation

Because of karmic bondage, the Self is imperfect and deluded and, consequently, is subject to transmigration, i.e. cycle of births and deaths, and experiences pleasure and pain. In order to attain liberation, the self must eliminate this karmic bondage, which is not an easy task. According to Jainism, enlightened vision, or world-view (*samyak-darshan*), enlightened knowledge (*samyak-jnana*) and enlightened conduct (*samyak-charitra*) together constitute the path to liberation. These three are called the three jewels in Jainism The Jains reject the concepts of others who assert that liberation can be attained by means of knowledge alone irrespective of conduct, or by faith alone, or by conduct alone irrespective of knowledge, as if there are three different paths.

Jains hold that the integrated trinity, in which all the three have to be practised is the only right spiritual path to liberation because the three aspects of consciousness, viz. the feeling, (affective), cognitive (knowledge) and conative or volitional (activity),[2] form an integral part of the organic whole, i.e. one's real Self. *It is not* possible to separate them into water-tight compartments as they are interactive and inter-related and are manifestations of the same consciousness. According to the principle that the thing and its qualities are not distinct, the *atma* (soul) is described to be identical with the constitutive elements of intuition, knowledge and conduct.

Therefore, the three-fold activities involved in perceiving the essential nature of the Self, knowing about the nature of the Self and non-self and performing actions in accordance with the nature of the Self are identical with the three aspects of consciousness. In other words, the Self is identical with the very activity of intuition, knowledge, and conduct.[3] The three-fold awareness of consciousness consists, in fact, in intuiting, knowing, and pursuing oneself by oneself. The various faculties of the Self have to be developed and perfected so as to attain the fullest development of the potentialities inherent in the soul which results in liberation.

Samyak-darshan or the enlightened view acts as a pilot in guiding the Self in right direction. It is the very seed of acquiring right path towards liberation. The *Uttaradhyayan Sutra* states that there is not right knowledge without right view and without right knowledge there is no right conduct and without right conduct there is no perfection.[4] Although enlightened vision and enlightened knowledge are related as cause and effect, they arise almost simultaneously like the appearance of a lamp and its light.[5] However, their simultaneous emergence cannot annul their distinctness. Again, right conduct is preceded by enlightened vision and enlightened knowledge. In their absence, conduct, even if of the highest type, will ever remain incapable of attaining liberation. In *Darshan Pahuda*, Kundakunda tells us that enlightened vision engenders enlightened knowledge by virtue of which the virtuous and vicious paths are cogitated, and that the possessor of enlightened vision in turn blows away vices and adopts *sheel* (moral and spiritual discipline); and thereby he enjoys prosperity and

emancipation [6]

The knowledge which reveals the nature of things as they really are, neither insufficient nor with exaggeration, neither long nor short, but with exactness and certainty, is called right knowledge.[7] Samantabhadra has defined knowledge as comprehension of the full and real nature of an object as it is, without any doubt, perversity or exaggeration. Comprehension which is partial, excessive, perverted or doubtful is wrong knowledge [8] Nemichandra holds the view that perfect knowledge is full comprehension of the real nature of soul as well as matter free from doubt (*samshaya*), perversity (*vimoha*) and indefiniteness (*vibhrama*) [9] The attribute "right" (*samyak*) is added to knowledge in order to ward off uncertainty, doubt and error in knowledge.[10]

Generally speaking, almost all the other systems of Indian thought are "one in assuming right knowledge as an authentic condition for the accomplishment of liberation, though *Purva-Mimamsa* adds the performance of certain *karmas* (actions) to it" [11] However, according to Jainism, it is not right knowledge alone that is responsible for emancipating the Self from worldly existence as such, but enlightened vision and enlightened conduct should also be added to the cause of *moksha*. Jainism says that the other systems also recognize that just after the dawn of enlightenment (*samyak-darshan*) the soul does not renounce the body on account of the persistence of *prarabdha karmas*.[12] Hence a separate effort is necessary to dispel them and that effort is *charitra*. Thus, in addition to enlightened knowledge and enlightened vision or intuition, enlightened conduct should also be admitted as the means to salvation.

In Jainism, the enlightened conduct represents the rules of moral and spiritual discipline which controls good behaviour and purifies the Self. It presupposes the attainment of enlightened knowledge, and enlightened knowledge requires the presence of enlightened vision. Hence, enlightened view and enlightened knowledge when coupled together make the guidelines for enlightened conduct. The three are, in fact, interrelated and complimentary to one another. Through enlightened view one is convinced of the path and the correctness of direction, and

possesses necessary self-confidence and determination, through knowledge one knows the nature of things and through conduct he attains purity. By means of purity one achieves emancipation. There is close relation between commitment, conviction and motivation (constituents of *samyak darshan*) and conduct and between knowledge and conduct, as action is said to be the proper fruit of knowledge.[13]

Enlightened conduct comprises the entire code of moral and spiritual discipline. The moral conduct is also said to consist of the following practices, viz. equanimity towards all friends and foes alike (*samayikacharitra*), suitable amendments with a view to regaining equanimity after accidental transgression (*chedopasthapanacharitra*), purification of heart through inoffensive conduct (*pariharavishuddhicharitra*), control of passions in subtle forms (*sukshmasamprayacharitra*) and the sublime conduct characterized by the utter cessation of passions (*yathakhyatacharitra*).[14] The aim of enlightened conduct is two-fold, viz. *samvara* (stopping the inflow of karmas) and *nirjara* (eradicating the already accumulated karmas).

Samvara

As a result of karmic bondage, the nature of the soul becomes soiled, impure or distorted. Therefore, in order to regain its pure nature, i.e. to realize the true nature of the Self, the Self has to completely dissociate itself with the karmic matter. Liberation means complete freedom from karmic bondage. The first duty of a person desirous of attaining liberation is stopping the inflow of karma, which is called *samvara* (inhibition).[15] Stopping all 42 doors of karmic inflow (see Chapter 10) completely or partially is inhibition. Complete inhibition is only possible at the spiritual stage immediately before liberation. Progress in spiritual development depends on progress in inhibition because otherwise it would mean putting more and more dirt and cleaning it again and again. Inhibition has two aspects, psychic and physical. Psychic inhibition is when the mind disengages from passions and attachment to wordly objects. Physical inhibition is when the inflow

of karmic particles actually ceases because of this mental detachment.[16]

Samvara (inhibition) is practised through the observance of moral and spiritual discipline consisting of five abstentions or vows, five-fold carefulnesses (*samiti*), three-fold self-control (*gupti*), ten moral virtues (*dharma*), etc.[17] (see Chapter 8).

The observance of five restraints or vows will guard an aspirant against serious drawbacks, while the five-fold *samiti* will overcome weaknesses of carelessness, laziness and spiritual inertia. The purity of conduct, born of control over body, speech, and mind, will be instrumental in weakening the force of his passions and in enabling him ultimately to conquer them.[18] Evidently, a person who has a wrong notion or perverted attitude of reality and suffers from the myopia of vision, can never be serious about the observance of the prescribed vows; such a person invariably becomes careless in the conduct of his multifarious affairs. Lack of an enlightened view coupled with the non-observance of the code of conduct and carelessness makes him easily amenable to passions, this makes him lose all control over his body, speech and mind. In fact, the various causes of bondage are the glaring weaknesses which lead to man's downfall both in the mundane and spiritual spheres.[19]

Passionless activity is assuredly the most important factor. The upward phase or the process denoting moral and spiritual progress has a "multiplier effect," each component of moral and spiritual discipline gives support and strength to every other component and thereby giving momentum to the entire process of spiritual upliftment, just as the downward phase in the process of moral degeneration works in a vicious circle in which each factor or condition of karmic bondage supports and strengthens its associates, thereby contributing to the cementing of the successive layers of karmas over the soul.[20]

Nirjara

In order to attain liberation, *samvara* alone is not enough. One has also to eradicate the already accumulated karmic matter

through the process of *nirjara*. The word "*nirjara*" is derived from the Sanskrit verbal root *jr* which means to wear down, to rub to pieces, to crush, etc. Thus, falling away of all karmas attached to the Self is called *nirjara*, which is of two types: the first is due to ripening (*upakaja*) and the second is due to process other than ripening (*aupakaja*).[21] If the karma ripens by itself, i.e. wears down on its own in due course of time, it is called *upaka nirjara*; but if it is plucked unripe and then ripened by an artificial device it is known as *aupaka nirjara*.[22] The process and activities of the Self whereby the effect of karmic coating on the texture of the Self is neutralized resulting in their falling away from the Self are called *nirjara*.[23]

Nirjara consists of the observance of austerities (*tapas*), both external and internal which are an effective means of inhibiting (*samvara*) as well as wearing off (*nirjara*) of karma.[24] When austerities are part of enlightened conduct, they not only wear off karma already bound to the soul but also prevent further karma accumulating. The term "*tapas*" includes any form of self-discipline which purifies the Self and thereby leads to liberation.

According to Pujyapada, the causes of inhibition have been specified in order to exclude practices and rituals such as religious pilgrimage to holy places, sacred ablution (bathing in holy waters), deluded ordination, offering one's head to the deity as a gift, worship of gods and demi-gods in order to win their favour and so on. Such practices and rituals are inspired by attachment, hatred and delusion, which attract rather than inhibit karma.[25]

The soul comes to possess absolute purity and full blossoming of its powers of knowledge and vision with the absence of knowledge and intuition covering karmas, infinite vigour with the destruction of obstructive karma, and supreme calmness, happiness, peace or bliss, with the disappearance of deluding karma.[26] Infinite vision, infinite knowledge, infinite vigour and infinite bliss (*ananta chatushtaya*) are the natural and inherent properties of the soul, which are crippled and held in check by the influence of karmic matter and are brought into realization the moment these four *ghatia* (destructive) karmas are destroyed.[27]

Types of Liberation

Just as karmic bondage is of two types (*bhavabandha* and *dravyabandha*), there are also two kinds of *moksha* viz. *bhavamoksha* (freedom from psychic bondage of delusion, attachment, aversion and passions) and *dravya-moksha* (freedom from the bondage of karmic particles) Nemichandra says that the destruction of all thought-activities is *bhava-moksha* and the destruction or removal of all karma-matter is *dravya-moksha*.[28] In the stage of *bhava-moksha*, four conditions or causes of bondage, viz. *mithyatva*, *avrati*, *pramad* and *kashaya* are destroyed, but *yoga*, i.e. the activities of body, mind and speech, remains. But these activities do not accumulate further karmic particles or lead to karmic bondage any more because the glue of passions is absent. Thus, the worldly life in this state of enlightenment continues to exist and the Self attaining this state is said to belong to the thirteenth *gunasthan* called *sayog-kevali*.[29]

According to Jainism, there are two categories of enlightened beings, *arhat* or *arihanta* and *siddha*. One who has destroyed the enemies (*ari*), i.e. passions, is called *arihant* or *arhat* (the worthy one, deserving homage or reverence). He is free from four destructive (*ghatia*) karmas; has achieved *bhava-moksha* and is endowed with *ananta-chatushtaya*. However, he is not free from bodily existence because the *ayu* (age-determining) karma is still to be exhausted His embodied existence continues because of the persistence of four non-destructive (*aghatia*) karmas. When the *aghatia* karmas are also destroyed, the Self achieves *dravya-moksha*, i.e disembodied deliverance or complete freedom from all types of karmic bondage and worldly life, and attains the state of *siddha*, which is a state of disembodied liberation.

An *arhat* is endowed with infinite intuition, infinite knowledge, infinite bliss, and infinite vigour; he has attained enlightenment and is free from all defects; he is beyond attachment and avèrsion; and he is totally disinterested and dispassionate; and he has qualified himself for the attainment of *nirvana* (liberation). The word "*nirvana*" is common to both Buddhism and Jainism, and Buddha as well as Mahavira are called "*arhat*".

An *arhat* is an ideal saint. He is completely free from anger, pride, deceit and greed. He is endowed with equanimity between friends and foes, having neither attachment towards friends nor hatred or aversion towards foes. In *Pravachanasara*, conduct is said to be *dharma*; *dharma* lies in equanimity and equanimity means that state of the Self which is devoid of infatuation (*moha*) and emotional agitation or disturbance (*kshobha*)[10] which is caused by attachment, aversion and passions. An *arhat* has realized the true nature of the Self, has developed the potentialities of soul to the fullest extent and is established in his intrinsic nature of pure consciousness.

The *arhats, arahantas* or *arihantas*, who have destroyed or subdued their internal enemies of delusion, attachment and aversion, etc. are also called *Jina* — the conqueror of anger, pride, greed, etc. passions, as well as senses and sensual pleasures. Since *arihant* has realized his true or pure Self and is endowed with infinite knowledge (*ananta jnana* or *kevala jnana*, i.e. pure consciousness), he is also called *kevalin*.

Sometimes a distinction is made between an ordinary *kevalin* or *arihant* and a *Tirthankara*, though all of them are absolutely equal so far as the degree of spiritual development and the highest purity is concerned; they are all perfect, pure, enlightened, and supreme beings or Gods (*paramatma*), endowed with *ananta chatushtaya* and bound to attain disembodied liberation, a state of *siddha*. While all the *tirthankaras* are, at the same time, *arihantas*, *Jinas*, *Kevalins*, all the *arihantas*, *Jinas* and *kevalins* are not *tirthankaras*. A *tirthankara* is considered to be a spiritual leader, a reviver, an inspirer and a propounder of the *tirtha*, the order, or the path of *dharma*, righteousness, peace, happiness, well-being and liberation. Their teachings continue to enlighten people and provide guidelines for the well-being and upliftment of the suffering humanity for a considerable period of time. The *tirthankaras* are, therefore, held in higher esteem and shown greater reverence and hence the idols in Jain temples are usually and almost invariably those of the *Tirthankaras*.

Arhat as *Jivanmukta*

The state of a *jivanmukta* (liberation in embodied existence) as described by the Samkhya and Vedanta systems of thought can be compared to that of an *arhat* or *tirthankara* or *jina* who is an embodied *paramatman*, whereas the *siddha* state is the state of disembodied liberation.[31] The state of embodied liberation (*jivanmukta*) is also like the *upadhishesha-nirvana* of the Buddhists in which there is total cessation of ignorance and of passions, though the body and the mind continue to function but without passions.[32] The state of *jivanmukta* may also be likened to the *apratishthita-nirvana* of the Mahayanists.[33]

Moral Discipline and Liberation

According to Jainism, the Self to be realized is the transcendental and pure Self. However, the empirical Self is to be cared for and its energy is to be channelised in the direction of the attainment of the highest ideal of *moksha* Transcendental perfection is to be rooted in the empirical life; as we cannot ignore the empirical for the transcendental. We have first to learn to live a good life in this world and then we can go higher toward spiritual perfection, or else it would be like a person aiming at climbing the Mount Everest without setting a foot on the base camp or without training oneself for mountaineering. Moral excellence is, therefore, as much important as spiritual perfection.[34]

Moral discipline in Jainism is preparatory to spiritual discipline; it is a means to spiritual perfection which could be attained by the gradual process of getting moral excellence. *Charitra* (conduct) in Jainism is predominantly activistic. It refers to moral and spiritual discipline, which is primarily self-discipline. It implies willed activity and persistance in efforts and *samyak-charitra* (enlightened conduct) is an important step in the pathway to self-realiztion.[35] It is an anti-thesis to Makkhali Goshala's doctrine of *niyati* (fatality or destiny), in which human effort has no role to play in liberation.

Characteristics of *Arihanta*

The *Acharanga* tells us that the *arahanta* is established in truth in all directions. He is *atmasamahita*, i.e. estabilished in his true or real Self. He has freed himself from anger, pride, deceit, greed, attachment, hatred, delusion, birth, death, hell, animal existence, and pain. *Arahantas* lead a life of supermoralism but not of a-moralism. It is inconceivable that the saint who has attained supremacy on account of the realization of perfect *ahimsa* may in the least pursue an ignoble life of *himsa*, a life of vice. He is no doubt beyond the category of virtue and vice, good and evil, *punya* and *papa*, auspicious and inauspicious psychical states, yet he may be pronounced to be the most virtuous soul, though the pursuit of virtuous life is incapable of binding him to the cycle of life and death.[36]

The *arihanta* is beyond attachment, aversion and infatuation, and consequently he is absolutely dispassionate. By virtue of his intuitively apprehending the nature of reality, as also the implications of the sacred text, all his doubts have been resolved.[37] He practices superb self-control, since he has abandoned all *himsa* and has resisted the temptations of senses and mind. He has also subdued anger, lust, greed, etc., by performing the internal and external austerities.[38] He has transcended the dualities of friends and enemies, pleasure and pain, praise and censure, life and death, sand and gold.[39] He has manifested pure consciousness, destroyed the destructive karmas, and attained supersensuous knowledge,[40] infinite potency and unique resplendence,[41] as a consequence of which all his desires for bodily pleasures and pains vanish immediately.[42]

According to Kundakunda, he is the real contemplator of the *atman* who, after removing the filth of the objects of pleasure, restraining his mind, and attaining equanimity in regard to pleasure and pain, is established in the intrinsic nature of the *atma*; he thus attains inexhaustible bliss.[43] One may say that the cognitive, conative and affective tendencies of the perfected *kevalin* or *arhat* reveal their original manifestation in his supreme transcendental experience, which is ineffable and transcends all the similes of

the world.[44]

Liberation through Self-effort, not by Grace

According to Jainism, *moksha* (liberation) is the highest ideal and the highest form of self-realization.[45] This highest achievement is attributed to the *jiva* or self. It has the inherent capacity for self-realization. The Self to be realized is the supreme soul, i.e. *paramatma*, the fully developed self-realized, enlightened soul, or the unpolluted, purest form of *atma*. The Jaina conception of *Paramatman* or Godhood is quite different from the Upanishadic *Brahman*, which is conceived as the Absolute, one without a second, and as a cosmic principle and considered to be the very source and support of everything else, and which views the world as a fundamental unity, one with the *Brahman*, who is all-in-all. The *paramatman* of Jains has nothing to do with the world beyond what he knows and sees it, because it is his nature to see and to know. The soul, according to the Jains, is itself divine in its essence and perfect, and there is no transcendental being other than the individual soul.[46] In Jainism, self-realization or self-actualization is self-transcendence, i.e. it signifies transcending the ego-centric desires and goals and karmic limitations of the empirical self, i.e. realizing its true nature or pure Self. For a Jain, God-realization is self-realization.[47] In Jainism, each *atma* is *paramatma* and it attains perfection through its own efforts without any favour, privilege or immunity from an *arhat*, or a *siddha*.

For the Jain, it is neither necessary to surrender to any higher being, nor to ask for any divine favour for the individual to reach the highest goal of perfection. In Jainism, there is no place for divine grace, and one should not depend on the capricious whims of a superior deity for the sake of attaining the highest ideal. Jains lay emphasis on individual efforts in the moral and spiritual struggle for self-realization.[48]

From the rational standpoint, Muni Nyayavijaya points out, we feel that supremely beneficial and good God is so non-attached and equanimous, so unstained and neutral that He can never indulge in the diplomacy of doing good to some and

causing harm to others. Man attains good or evil according to his own merits and demerits acquired through his past actions. It is he who has to achieve his well-being by his own efforts. It is he who has to carve out his own future or destiny. It is he who has to work out his own salvation.[49]

If God bestows his grace equally on all without any discrimination, then all should at once simultaneously became righteous and happy. But in reality this is not the case; some are happy while others are unhappy. We should therefore understand that one's happiness or misery, good fortune or misfortune, righteousness or wickedness, rise or fall, etc., depend on one's own activities. Man's vicious conduct causes his fall and degradation, while his virtuous conduct causes his rise and progress. His righteous conduct is his saviour. There is no other saviour. And for becoming righteous, one has not to wait for the descent of God's grace on him. Undoubtedly, one becomes happy as soon as he becomes righteous. It may so happen that due to the force of past evil activities there befalls him miseries and calamities during his present practice of righteousness. But if he remains firm and steadfast on the path of righteousness, then he undoubtedly gradually develops into a perfect soul, attains liberation from all miseries and achieves perfect peace.[50]

There is no place for Divine Grace in self-realisation in Jainism. The theory of grace from Divinity is foreign to Jainism.[51] As there is no God over and above the *Tirthankaras*, and they too have gone beyond attachment and aversion, divine grace is a contradiction in terms.[52] This view is in marked contrast to the Hindus who consider divine grace as essential for realizing supreme peace. The *Mundakopanishad* tells us that the *atman* manifests itself only to him whom it [God] chooses.[53] "It implies that man's endeavours for a full-fledged realization of God may always fall short of the ideal, unless grace comes from above."[54] The *Gita* also states that it is necessary to seek God's grace before one hopes to reach the highest.[55]

In Jainism, since the Self alone is responsible for its karmic bondage which is due to its own passions, it alone can get rid of those passions and the bondage resulting therefrom. The Self is

involved in the wheel of *samsara* (worldly existence) due to the encrustation of karma. It has to experience and exhaust the fruits of karma. Every soul is responsible for the accumulation of his own karma. He cannot exchange his karma with another man's karma as karma cannot be compared to the pieces of money which can be exchanged. Unless we exhaust our karma we cannot find a way to salvation. No God nor any spirit will help us. Grace of God is neither necessary nor possible. The entanglement in the wheel of *samsara* is beginningless but it has an end. The end is due to self effort only, by voluntary means. When all the karma is removed soul reaches its essential state of perfection. That is divinity. In this sense, we can interpret the famous dictum "*Tat Tvamasi*" (That Thou art), that being the essential nature of divinity of the soul itself. Every self is divine. It is That; it is God.[56]

One of the five kinds of conduct, which a Jain *acharya* is required to preach and practise, is *viryachara*. It consists in the development of one's power or inherent strength in the service of self-realization.[57] J L. Jaini points out that Jainism, more than any other creed, gives utmost religious independence and freedom to man. Nothing can intervene between the actions which we do and the fruits thereof. Once done, they become our masters and must fructify. As my independence is great, so my responsibility is co-extensive with it. I can live as I like; but my voice is irrevocable, and I cannot escape the consequences of it. This principle distinguishes Jainism from other religions, e.g. Christianity, Islam, Hinduism. No God, or His prophet or deputy, or beloved, can interfere with human life. The soul, and it alone is responsible for all that it does.[58]

While "*appa so paramappa*" unmistakably declares the independence of soul, the self-illuminating nature of self or "*appa divvena jaladi*" as Jains say and "*appa dwo bhava*" as the Buddhists say, i e. be your own light or guide,[59] is a sure prescription for self-reliance. Independence and self-reliance are the two main features of Jainism, which distinguishes it from other religions. One of the designations of *arhat, jina* or *kevalin* in Jainism is *svayambu* (self-become). It indicates that the Self realizes its divine potentiality by his own efforts and becomes (*svayam bhuta*)

Paramatman or *Swayambu*. This meaning of *Swayambhu* is quite different and has nothing to do with the Upanishadic "*Swayambhu*," which signifies the self-created and self-existence *Brahman*.[60]

Surrender to God and merging of the Self in the supreme Self or *Brahman* is emancipation according to the Hindu philosophers. But since Jainism does not recognize any such God, there is no room for the idea of merger. In Jainism, the Self itself becomes *paramatma* or God by getting rid of passions and other karmic limitations. A. N. Upadhye observes:

> The Jaina conception of divinity... inclines towards pluralism. Every soul, when it is completely free from *karmas*, becomes itself (*Swayambhu*), and it is the divinity. Divinity as a type, a level of spiritual evolution and a culmination of spiritual attainments, is one but every soul, even when it attains divinity, retains its individuality. It is the free soul, the higher self, as distinguished from souls in mundane existence. The Jaina God as a type is an ideal to all the aspirants on the religious path. The conception of God holds a great vista of optimistic vision before the religious devotee. It is often said that the aim of religion is the realization of the potentially divine in man; this means that the self not only knows itself but becomes itself (*swayambhuta*), now immune from all matter, by becoming itself it becomes the God which nature was already inherent in the spirit but, upto this time, crippled by *karmas*; and this then is the state of perfection.[61]

Worship of *Tirthankaras* is not for Favours

If the Jains worship their *tirthankaras*, it is not for getting any help or favours from them in the arduous task of liberation or self-realisation. As A. N. Upadhye points out, "the aspirants receive no boons, no favours and no cures from him by way of gifts from divinity. The aspiring souls pray to him, worship him and meditate on him as an example, as model, as an ideal that they too might reach the same condition."[62] T.G. Kalghatgi adds:

The Jainas worship the *Tirthankaras* not because they are gods, nor because they are powerful in any other way, but because they are human, and yet divine, as every one is divine, in his essential nature. The worship of the *Tirthankaras* is to remind us that they are to be kept as ideals before us in our journey to self-realization. No favours are to be sought by means of worship, nor are they competent to bestow favours on the devotees. The main motive of worship of the *Tirthankaras*, therefore, is to emulate the example of the perfect beings, if possible, at least to remind us that the way of perfection lies in the way they have shown us. Even this worship of *Tirthankaras* arose out of the exigencies of social and religious existence and survival and possibly as a psychological necessity.[63]

Nature of Liberation

The word "*moksha*" is derived from the Sanskrit verbal root "*much*" which literally means to realise, to set free, "to liberate" or "to loosen". The term "*moksha*" means release, freedom, liberation and emancipation.[64] As a religious concept, it means ultimate release or spiritual liberation from conditioned existence or *samsara*. It is also a metaphysical concept which denotes the ultimate state of supreme peace and final beautitude. In the sacred literature of India, a number of synonyms of *moksha* are found, e.g. *mukti, siddhi, nirvana, amrtattva, bodhi, vimukti, vishuddhi, kaivalya*, etc. *Moksha* is a name of spiritual perfection of the final goal and of the end of sufferings. He who attains *moksha* does not come again to this world and he is above good and evil and always enjoys peace and happiness.

The word "*nirvana*" is a synonym of *moksha*. *Nirvana* means eradication of all the passions (*kleshas*) and craving (*trshna*); it also means the attainment of immortality and ultimate freedom. M. Monier-Williams defines the word "*nirvana*" as "blown or put out, extinguished, claimed, quieted, tamed, lost, disappeared, blowing out, extinction of the flame of life, final emancipation from matter and reunion with the supreme spirit, absolute

extinction or annihilation of individual existence or of all desires and passions, highest bliss or beatitude".[65]

According to *Shatkhandagama*, he who had destroyed all the karmas, who is independent of external objects, who has attained infinite, unique, intrinsic and unalloyed bliss, who is not attached to anything, who has achieved steady nature, who is devoid of all sorts of mal-characteristics and who is the receptacle of all virtues, is *Siddha*.[66] The acquisition of *siddhahood* is indistinguishable from the accomplishment of *nirvana*,[67] where, negatively speaking, there is neither pain, nor pleasure, nor any karmas, neither auspicious nor inauspicious *dhyana*, nor anything such as annoyance, obstruction, death, birth, senses, calamity, delusion, wonder, sleep, desire and hunger; and, where, positively speaking, there is perfect intuition, knowledge, bliss, potency, immateriality and existence.[68]

Although we can to some extent state the nature of liberation in positive terms yet it is very difficult to express the nature of liberation, since the words fail to describe it in any way. As the *Acharanga Sutra* says. "All sounds recoil thence where speculation has no room, nor does the mind penetrate there. . . The liberated is without body, without resurrection, without contact of matter; he is not feminine, nor masculine, nor neuter; he perceives, he knows, but there is no analogy; its essence is without form; there is no condition of the unconditioned."[69]

While the Jain scriptures state that the explanation of *moksha* or *nirvana* is beyond verbal expression; they contain description of *moksha* in negative terms, as well as in positive terms as being an unobstructed, peaceful and blissful state.[70] A liberated person is said to be established in its intrinsic nature, free from all types of passions and defilements; he is perfect and spotless, hence he always rests in blissful state.[71]

The *Tattvartha Sutra* tells us that liberation is freedom from all *karmic* matter, owing to the non-existence of the cause of bondage and the shedding of all *karmas*.[72] Speaking about the nature of liberation, Pujyapada states that the Self is free from body and all karmic matter, and attains unthinkable innate attributes of knowledge and unlimited bliss; the extremely pure state of the Self is called liberation.[73] He further states that the liberated Self

is pure, independent, perfect, free, lord, indestructible, in the highest position, the greatest soul, the highest soul, glorified and conqueror.[74] According to Amrtachandra, the liberated being is always dirtless, rightly fixed in one's own nature, without any hindrance, quite pure like the sky, the greatest Self, enlightening itself in that highest position. He has done all that was to the done, knowing all the substances, being the greatest Self, full of knowledge and bliss.[75]

A perfectly liberated being is totally free from all sorts of impediments and shines with his intrinsic qualities of infinite knowledge, infinite intuition, infinite bliss and infinite power. He dwells in complete quiescence. In reality, the existence of the Self in its pure form forever is *moksha*. It is a state of complete development of the Self.[76] In the liberated state, we find absence of desire, termination of all sorrows, equanimity, beyond attachment and aversion, freedom from doubts and karmic bondage and unending bliss. A realised Self (*siddha*) is *krita-krtya*, i.e. it has accomplished all that need to be accomplished and there exists nothing more to be accomplished.

In liberation the soul is totally and absolutely free from all *karmas* and consequently established in its pure and pristine state. It does not have body, sense-organs and mind. So, bliss or happiness that the liberated person experiences is not conditioned or perverted by them. It is eternal, infinite and pure. It is indescribable and matchless. All sensual pleasures taken together of all the three worlds are nothing before the highest natural bliss of liberation.[77] The liberated souls always remain blissfully engrossed in their pure natural state. Such bliss is perfectly pure, completely unmixed with sorrow, unpolluted, supersensuous incomparable, infinite, and indestructible.[78]

Here one may ask that how can there be any pleasure or happiness in the state of liberation because in that state there is total absence of all the means of sensual pleasure? In liberation, there are no gardens, no women, no vehicles, no sweet dishes, etc. It is no doubt true that in *moksha* the objects of sensual pleasure are non-existent. Not only that, even the senses, mind and body, the organs of sense gratification or enjoyment are absent in the

liberated being.

We should not forget that afflictions due to desire for sensual pleasures are the only afflictions that we find in the world. The reason why we enjoy sweet and delicious dishes is that we are afflicted with hunger. When one's belly is full, one does not like even the nectar-sweet food. The objects that we regard as means of happiness do not produce any positive happiness; they give us only some relief. When a suppurated boil bursts we experience relief. But that is no real positive happiness. It is merely subsidence of pain. The pleasure we experience in sensual enjoyment is nothing but subsidence of pain and distress. And how long does this sensual pleasure continue? It is perishable. It is momentary. Within a moment it disappears and again a whirl-wind of miseries, afflictions and distresses rise. And that slight sensual pleasure is not a positive state of happiness, but simply a negative condition of the absence of misery. Again, it is always mixed with grief and sorrow.[79]

The Indian philosophers have given to the supreme souls, who are absolutely pure, supremely blissful and perfectly luminous, various names, viz. *shuddha* (the Pure), *buddha* (the Enlightened), *siddha* (the Perfected), *niranjana* (the Unstained), etc.[80] These Supreme Beings have no desire, inclination, craving or urge to indulge in sensual pleasures and are, in fact, in no need of the pleasures of the mundane life which are transitory and short-lived; dependent on something else, they are interrupted by painful and discomforting emotions; and they are the cause of bondage, enslaving desires and passions, which cause innumerable sufferings and miseries in the worldly life. The happiness acquired by means of the senses is not at all comparable to the infinite and indestructible bliss of the natural state of the Self (*swarupa*). In that state, the soul is relieved of all its burdens, limitations and shortcomings; it is the soul in its pure essence and as such in the fullest possession of its intuition, knowledge, strength and joy.

From the foregoing it is quite evident that Jainism provides a coherent convincing, rational and comprehensive philosophy of the concept of liberation. It has a firm grounding in the reality of the existence of the Self, takes into account the various aspects

of consciousness or psychological factors into consideration, lays emphasis on the fullest development of all the potentialities of the soul and the all-round development of personality by one's own efforts, adopts a positive attitude and highlights the role of responsibility, independence, self-reliance and self-discipline in the advancement towards the goal of emancipation, which is considered as the highest ideal of the human endeavour.

Divinity in Jainism

Although the preceding discussion about the Jain conception of liberation gives a fairly good idea about Jain views about God, divinity or Godhood, it is necessary to explain them further, in order to clear certain doubts and misconceptions in the matter, Generally God is conceived as the Master, the Lord, the Creator, of the world. Jains do not accept this conception of God. The Jains accept many gods. For them, there is not one God. According to others, God has no beginning and He is perfect from the beginningless time. But the Jains say that one becomes perfect after countless births by his own efforts at a proper time. According to others, God is unique and matchless; but according to the Jains there are many such perfect souls and hence there are many Gods. Those men who have attained perfection are Gods in the proper sense of the term; this is what Jains believe.[81]

The Jaina idea of God is one of a pure soul possessed of infinite vision, knowledge, bliss and power. These qualities are inherent in the soul itself but they are either limited, perverted or veiled by the karmas. The concept of God in Jain philosophy is the divinity in man. Man can realize it by cultivation of firm conviction in the divinity of man, enlightened vision, perfect knowledge, and a spotless character. Man has complete independence and nothing can intervene between his actions and their fruits.[82] The Jains recognize that Godhood means the attainment of purity and perfection inherent in every soul.

Jainism does not accept the existence of a personal God who is at once the Creator and Protector. The real God is the soul which has attained perfection. Infinite vision, knowledge, power

and bliss, which are the attributes of perfection, are inherent in every soul. In the worldly existence, those attributes are hidden by the veils of the karmas. The *tirthankaras,* who are the ideals of perfection, have shown the way of liberation. He who follows the requisites of enlightened vision, knowledge and conduct can attain divinity by the fullest realization of the powers which lie dormant in him.[83]

The Theory of the Creator God

The most widely prevalent idea in regard to God is that there is one Supreme Being who is an undeterminable Architect of the Universe. In Islam, Judaism and Christianity, God is conceived as an outside being, operating in or upon the world from without. The whole realm of nature is his creation. The theory of such a Creator-God may be met with in the Nyaya-Vaisheshika and in the Vedanta systems of thought[84] of the Hindus also. The doctrine of Creator-God is known as Theism in Western philosophy. However sublime such a theory of a Creator-God may appear to be, it is fraught with several difficulties. Creation implies a desire on the part of God who wants to create; desire also implies imperfection. Criticizing the concept of Creator God, A. B. Latthe observes:

> If God created the universe, where was he before creating it? If he was not in space, where did he localize the universe? How could a formless or immaterial substance like God create the world of matter? If the material is to be taken as existing, why not take the world itself as unbegun? If the creator was uncreated, why not suppose the world to be itself-existing?. . . Is God self-sufficient? If he is, he need not have created the world. If he is not, like an ordinary potter, he would be incapable of the task, since, by hypothesis, only a perfect being could produce it. If God created the world as a mere play of his will, it would be making God childish. If God is benevolent and has created the world out of his grace, he would not have brought into existence misery as well as felicity.[85]

If God creates the world out of some inclination, want or desire, then it will be inconsistent with his necessary perfection as the Supreme Being. If God creates the world out of a purely personal whim, then there would be no natural law or order in the world. If God were to create the world without any motive but only for sport it would be "motiveless malignity".[86] If God creates the world under the guidance of the destiny of the individual soul, he loses his independence. If he creates the world out of compassion, everything of the world then would have been pleasant; but the world is so full of evils (greed, deceit and violence) and suffering that it cannot be looked upon as an act of divine mercy. If God creates the world for sport, and for rewarding and punishing, he is characterized by attachment and hatred.[87]

The theory of Creator God is unsustainable on several counts. Firstly, this contention implies that the actions of God are guided by mechanical processes, and not by intelligence or purposeful thinking. Secondly, if God's nature is to create, why should there be dissolution? Thirdly, if God is naturally creative, if will be difficult to account for the creation of the world out of some material lying outside the being of God. For it could not be explained why some material lying outside the being of God should act in accordance with his nature. Fourthly, it cannot be imagined how God could produce the world without the help of any material or instrument. Fifthly, if the world-process is said to be mechanical, there is no need of admitting any unseen God lying beyond the world. One can explain this process by attributing this mechanism to the world itself, i.e. by holding that the world comes into being and goes on by its own intrinsic nature.[88] In other words, if God creates the world because of inherent nature (*svabhava*), the unconscious world then may as well be conceived as coming to being because of its inherent nature, and not because of His action.

The Jains maintain that the world was never created; that the world is ever existing; that the universe is without any beginning or any end; and that God as a Creator is not necessary to explain the Universe.

According to Samkhya, the assumption of God is ontologically irrelevant and logically repulsive. The Buddha's anti-theistic arguments are summarised by Ashvaghosh.[89] He says, if the world has been made by *Ishvara*, there should be no change or destruction, no such things as sorrow and calamity, right or wrong; if he is perfect, the world should be perfect; if he is the maker, the world should obey him; if he acts with a purpose he should not be called perfect, and if he acts without a purpose, he should be called either a lunatic or a baby. According to the later Vaibhashikas, God is unreal. If things were his creation they would come into being at once. But in reality the effect comes into being following an evolutionary process. From the seed grows the sprout, from the sprout the leaves, after the leaves grow the stem and branches, then appears the flower and then fruit. Again, God cannot be described as creator since the effect is conditioned by space and time. Nagarjuna denies the possibility of the world being created by God. Shantideva in his *Bodhicharyavatara* refuses to admit any omniscient and omnipotent god as creator.[90]

If the world is the handicraft of a perfect being how is it that so much sorrow, want and inequities should torment his creatures? The deistic Nyaya-Vaisheshika and the theistic Vedanta attempted to explain away the miseries of the creatures by saying that these are due, not to the wishes of God but to the beginning-less *karma* or the series of actions on the part of the creatures themselves.[91] This explanation is quite unsatisfactory because if the God is not responsible at all for the woes and troubles of the creatures and if men are to suffer by the effects of their past actions or karmas, then why not eliminate the outside Creator-God altogether and make the creatures creators of themselves in and through their own karma?[92]

Considering the wonderful phenomena of Nature and noticing innumerable evidences of design and intelligent workings in them, the Nyaya-Vaisheshika theists conclude that there must be a skilful world architect — God — at their back or an Intelligent Creator and Ruler of all things in the Universe. The notion of a world-maker, observes O. P. Jain, arises from the analogy, "you cannot have a watch without a watchmaker, neither can you have a World

without a World Maker". This, however, is poor logic, for analogy is no argument as every logician knows. The argument is self-contradictory with respect to the maker of that supposed World Maker of ours; for on the supposition that everything must have a maker we would have to have a maker of that maker and so forth! There is no escape from this difficulty excepting by holding that the World Maker is self-existent. Thus, the above analogy is not correct and the world could exist without being created by any one. Actually the watch maker only assembles it from already existing materials and hence the illogic nature of the analogy.[93]

It is a known law of science that matter is indestructible and is composed of units which are not further divisible. Therefore, how can they be manufactured in any way for they contain no elements which might be said to have been put together Also, how can a thing, which did not exist upon a certain time, become indestructible, i e. eternal. The same logic applies to the case of spirit (i e. the soul) which is said to be eternal. How can an object be eternal as well as a created article? This marks the limit of absurdity in theistic metaphysics. Thus, the question of creation of the universe does not arise It is eternal and indestructible.

It is further argued that why should it be necessary to assign the role of a ruler and a judge to God, when all events in the world can rationally be explained based on the logic of cause and effect [94] For instance, all chemical and physical changes in the universe occur automatically as per well defined and precise laws of Nature without waiting for any command. These changes can even be predicted once the relevant parameters are known. Hence, there remains no necessity for a ruler or a judge to command the functions of the universe. The concept of command implies that the laws of Nature can even be changed occasionally as desired to meet certain special situations. But, in practice, it is not found so [95]

The fact is that every basic element in the Universe possesses its own nature and reacts to external situations in conformity with its own properties according to the laws of cause and effect. If it were not so, there will be utter chaos in the universe and no scientific study of the laws of Nature would have been possible.

Hence, the universe is eternal. The existence of a substance is established by its unique properties and unless these are eternally present in it, it ceases to exist. It may change forms due to external influences, but does not leave its inherent qualities even though they may not be apparent in a changed form. It might be said that God created the laws of Nature according to which it continues to function. But the question is whether it functions on command of God and can He change these functions? If not, this attribute does no credit to God and is unnecessary. Nothing in this world is known to be created from nothingness and the basic elements of creation will surely possess their own nature without which their existence cannot be proved. Thus, the question that God created the laws of Nature does not arise, because these laws are nothing but the Nature and attributes of things in this universe."[96]

If the universe was created for the first time, it must follow that before its creation, God was not *krita kritya*, one so perfect that nothing remained to be done by him. If he only creates a destroyed universe, the explanation is simple that it is merely a cycle of change going on and needs no external agency.[97] The following remarks of the *Bhagavad Gita* are quite pertinent in this respect: "Neither agency nor actions does the Lord create for the World, nor does He bring about the union with the fruit of actions: all these are caused by the nature of things; the Lord does not remove the sin of anyone, nor take away the merit of anyone's good deeds. Knowledge enveloped by nescience, hence are mortals deluded."[98]

When the mundane soul, by proper efforts, becomes a Perfect Pure Soul, it certainly creates its own perfect condition of infinite knowledge, infinite intuition, infinite power and infinite bliss. It is in this sense that God, i.e. the pure soul, can be said to be its own Creator.[99]

From one perspective the empirical Self (*jiva* or *atma*) may be said to have attained the blissful state of the supreme soul (*paramatma*) by shedding all its limitations, shortcomings and weaknesses. From another perspective, the objective or conditioned "Self" may be considered to have been obliterated,

or superseded and what remained was pure consciousness, which, in Jainism, constitutes the very essence of *jiva* and is regarded as the essential or distinguishing characteristic as also the "intrinsic nature" of the soul and as such equated with it. And since this quality of "consciousness" is inherent in all living beings, it may be said to be universal But this has nothing to do with the universal or cosmic consciousness (*Brahman*) of the Vedantin, which has its monistic and pantheistic grandeur, and insists on one and only one "Absolute" unchanging reality and as a cosmic principle.

Concept of *Ishwara*

The difference between the concept of *Ishwara* of the theists and that of *paramatma* of the Jains can be explained as follows. The *Ishwara* of the theists is the creator and governor of the world. He is eternally perfect, his perfect nature being never obscured or limited by his cosmic activities He is ever-free, since he is never subjected to bondage. Further, he is one and the highest, there is no one else equal to or higher than *Ishwara*. The *paramatman* of the Jains, on the other hand, has no need to create and govern the world. He is not eternally perfect, because during his worldly existence or before the attainment of liberation, his nature is obscured and limited by the influence of *karman*. He is not ever-free, since before the attainment of liberation, he is subjected to bondage Again, he is not one but many.[100] The Jains hold that the state of *paramatman* is nothing but the highest, noblest and fullest manifestation of the intrinsic nature of the Self. Each Self can become *paramatma* by self-culture and self-effort And, as the selves are many, the *paramatmas* are also numerous.[101]

According to Jainism, one who steadily advances on the path of spiritual development and makes sincere efforts to attain the state of complete purity, i.e. liberation, can well become God. In Jainism, God is that soul who has completely removed all the karmas. Thus, He is not in any way different from other liberated souls. The defining characteristic of Godhood is identical with that of liberation itself. To attain liberation is to attain Godhood.

The meaning of the term "*Ishwara*" is "powerful". So, the

term "*Ishwara*" can very well apply to the soul that has become powerful by attaining its perfect and pure nature constituted of four characteristics, viz. infinite knowledge, infinite vision, infinite power and infinite bliss. The undisputable nature of God is constituted of these four qualities. Every living being is essentially pure and has the capacity of self-realization. Every creature is God in potentiality and that when thus developed to perfection, this potential God in a living being appears in its true light, i.e. as a full-fledged God with His four-fold infinities.[102]

Conclusion

The concept of a Creator, ruler and a judge inspires awe rather than true respect and devotion towards God and one gets a feeling of being a slave at the mercy of his master. This relationship is not conducive to clear thinking or correct conduct for spiritual development. This is likely to convert us into a team of inactive beggars. In fact, the idea of God as a Creator, Protector, Ruler or Judge seems to have arisen out of weakness of man who found some solace under the care of a Super Being and to frighten people against evil deeds.[103]

As compared to this concept of God, Jainism holds that every individual Self is the architect, or master (*Ishwara*) of his own destiny and responsible for his good or bad acts as well as for his liberation. Jains do not deny the existence of God; the Jains say that God is neither creator not dispenser. All the characteristic of *nirguna brahman* are assigned by Jains to *Siddha Paramatma* (disembodied God). Jains accept God as all-knowing, all-powerful and perfect. According to Jainism, there is, intrinsically, Godhood or divinity in every individual and this becomes manifest in the state of emancipation which is achieved by proper moral and spiritual discipline. When the Self breaks off all the fetters of karmic bondage, the intrinsic nature of the self shines forth in its original purity, and the individual attains infinite knowledge, infinite vision, infinite viguor and infinite bliss. Roughly speaking, these four divine attributes of unlimited power, unlimited vision, unlimited happiness and unlimited knowledge have been attributed

to the gods or God, as a perfect being, by all the religions.[104] Such an idea of god or rather Godhood is much more rational, ethical and meaningful for a life of peace, happiness and social well-being.

NOTES

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3 Ibid., *gatha* 162, pp. 130-131.
4 *Uttaradhyayana Sutra*, XXVIII. 30, cited in Shiv Kumar, n. 1, p 93
5 Amritachandra, *Purushartha Siddhyupaya*, Verse 34, cited in K C Sogani, *Ethical Doctrines in Jainism* (Sholapur, 1967), p. 61.
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8 Ibid , cited in T. K. Tukol, *Compendium of Jainism* (Dharwad, 1980), p 188.
9 *Dravyasamgraha*, 2.10, Verse 42
10 Pujyapada, *Sarvartha Siddhi* commentary on *Tattvartha Sutra*, I. 1, as translated in S A. Jain, *Reality* (Madras, 1992), p. 3.
11 For details, see Sogani, n. 5, pp. 243-245
12 Vidyanand, *Tattvartha Shlokavarttika* (Bombay), p 66, cited in ibid., p 245
13 *Uttaradhyayana Sutra*, XXVIII. 30, and 35-36; *Sutrakritang*, 1,12,11; *Visheshavashyaka Bhashya*, 3, 1126, 1158; cited in Shiv Kumar, n. 1, p. 97.
14 Ibid., p 101.
15 *Tattvartha Sutra*, IX. 1.
16 *Tattvartha Sutra*, VI. 6 *Svopajna Bhashya* (SB), VI. 5 *Sarvarthasiddhi* (SS), as translated in Nathmal Tatia, *That Which Is* (San Francisco: Harper Collins, 1994), p 213.
17 *Tattvartha Sutra*, IX. 2

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19 Ibid., pp 26-27.
20 Ibid
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22 *Tattvartha Sutra*, VII. 2-4, cited in ibid.
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24 *Tattvartha Sutra*, IX. 3.
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27 Ibid.
28 *Dravyasamgraha*, 37, cited in K. P Sinha, *The Philosophy of Jainism* (Calcutta, 1990).
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35 Ibid , p 166
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38 Ibid.
39 *Pravachanasara*, n. 30, I. 14 and II. 41-42, cited in ibid.
40 *Pravachanasara*, n. 30, I. 41.
41 Ibid., I. 15, and 19.
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46 Ibid., pp. 158-159.
47 Ibid., p. 156.
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63 Kalghatgi, n 32, p. 211
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68 Ibid., *gatha* 178 to 181.
69 *Acharangasutra*, 1-5-6-3-4 (p 52). Quoted in Sogani, n. 5, p 205
70 *Uttaradhyayanasutra*, XXIII 83
71 *Yogasara-prabhrta*, VII 28-29
72 *Tattvarthasutra*, X 2
73 Pujyapada, *Sarvarthasiddhi*, n. 10, Introduction, p. 1.
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101 Ibid.
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12

Conclusion

In the contemporary materialist consumerist society and an age of more information and less wisdom, people are no longer interested in ideas, research or understanding the truth. All they want is money, cash, cash, and more cash. Pump in money mindlessly and you can solve any problem — this is the way the world thinks today. The truth, however, is that money is a useful thing to have, but it cannot, by itself, achieve anything. Solutions lie in understanding what has gone wrong and then finding real answers to problems instead of letting money obfuscate them.[1]

To seek peace, happiness or social well-being in external things or money is the wrong approach; it is delusion (*mithyatva*), wrong quest, wrong path, wrong attitude. *Samyak-darshan* (enlightened vision), which provides the central insight of Jainism, teaches us that wrong and deluded conceptions are the root cause of our sufferings and, therefore, we have to change our attitude. Wealth, property, position, power, and material goods cannot give us peace and happiness. They are, indeed, the cause of unending desires, misery, and unhappiness. Peace and happiness lie within. Peace is the state of equanimity, which is devoid of mental agitation (*kshobha*), while happiness is the state of mind, signifying

a sense of joy, satisfaction, contentment, resulting from equanimity. They are, in fact, two sides of the same coin. Peace and happiness depends on self-conquest, i.e. control of senses, desires and passions, self-restraint, a detached attitude and conviction about the pure and blissful state of one's own nature. Taking its name from *Jina* (self-conqueror), Jainism sees self-conquest as a goal to which all living beings should aspire.

A "True Jain"

One needs to distinguish a "true Jain" (a Jain in the real sense of the term), a Jain by conviction (*shraddha*)[2] having *nishtha* (firm faith) in Jain way of life from a Jain by birth, by tradition, in name only. A "true Jain" is a person who possesses *samyaktva* (spiritual insight that gives him enlightened attitude) and never accepts any doctrine without assessing its merits and demerits. He is quite different, Muni Nyayavijaya points out, from a person, who considers himself to be a Jain (*samyaktva*) on account of his birth in a Jaina family and tradition, who has inherited Jain traditional views, who does not examine them and does not know their merits and truth, who has uncritically accepted them, who lacks the power of discriminating what is right and wholesome from what is wrong and unwholesome. Such a person is "Jaina by name only".[3]

What is Truth?

King Vikramaditya once asked a question to the scholars in his court: what is "truth"? That which is said repeatedly, that which is said loudly, that which is said with authority or that which is agreed by majority? Stating that none of the above was complete truth, Siddhasen replied: "Every one has his/her own definition of 'truth' and that it is conditional." Vikramaditya asked again, "How about traditions? They have been established by our ancestors and have passed the tests of time?" To that, Siddhasen Divakar responded: "Would the system established by ancestors hold true on examination? In case it does not, I am not here to

justify it for the sake of saving the traditional grace of the dead, irrespective of the wrath I may have to face."[4]

With money, one can buy delicious food, but not appetite. With money, one can buy a soft, comfortable bed but cannot buy undisturbed sleep; by money, one can buy any number of books, magazines, and have unlimited access to the Internet but cannot buy knowledge or wisdom. With money, one can buy the means of sensual gratification but cannot buy peace and happiness. Science, as Bertrand Russell asserted, "has merely increased the power of man to satisfy his desires," i.e. has brought within easy reach of people material comforts and conveniences. Thus, with the help of money one can have more of sensual pleasures, i.e. more of diseases and health problems. Money can lead to whetting one's desires, i.e. more of mental tension; money can enable one to accumulate an unlimited number of material goods, houses, cars, jewellery, etc., i.e. more of worry, insecurity, and fear of losing them. Money can increase one's greed and lust for power, thereby making one indulge in exploitation of weaker sections and nations, economic struggle and rivalry with the competitors, in utter disregard of the interests and aspirations of others, i.e. more of poverty, deprivation, distress, and social discontent.

Growing poverty and large-scale unemployment will engender social conflict and instability and disturb world peace. Money will also facilitate greater and greater exploitation of natural resources, resulting in environmental problems, such as pollution, deforestation, and climate change, thereby endangering not only the health and living of the beings, but also the balance of the ecosystem with all the long-term harmful consequences. Money can buy the most lethal weapons, including weapons of mass destruction, which have placed the very survival of humanity and all life in jeopardy, but cannot buy peace, happiness, and social well-being.

Thus, neither industrial progress nor scientific advances, including those in the field of information technology, have been able to facilitate peace and happiness of the individual or ensure social harmony and well-being. Peace, happiness, and social well-

being can only be had by following the path of *dharma*, by doing things right, and finding real solutions to the problems. *Dharma* means enlightened vision, which enables us to have right choice of action, right attitude, right direction, commitment and enthusiasm; *dharma* means good conduct and moral and spiritual discipline; *dharma* also means equanimity, which is devoid of delusion and mental agitation, caused by attachment, aversion, and passions.[5]

Meaning of *Dharma*

Jainism is not a religion; it is *dharma*, the science of well-being, a way of life which ensures peace, happiness, and social well-being. The English word "religion" is made up of "re" and "ligio", which means to join. The word "religion" may be said to be similar to *yoga* (from *yuja*, to join) prevalent among Hindus. This joining fits in well with theist religions which speak of joining the individual empirical souls with God. Any joining implies existence of two distinct things or entities, however similar they might be. In Jainism, the empirical self regains the purity of intrinsic nature, i.e. it becomes *svayambhu* or *paramatma*, by getting rid of the defilements, distortions, and impurities of its intrinsic nature, caused by the association of material *karma*. In Jainism, it is *ayoga* (severing the link or association of material *karmas* from the immaterial soul) *sadhana* (practice or discipline), and not *yoga* (joining) *sadhana*. The highest good in Jainism consists in the conquest or eradication of delusion, attachment, aversion, and passions, which rob us of peace, happiness, and social well-being.

Dharma is also to be distinguished from *sampradaya*, which usually means narrow sectarian creed or factional sects afflicted with fanaticism, dogmatism, etc. When religion becomes institutionalized, it becomes sectarian, ritualistic, and exclusive; it forgets the essence of its principles and acts (often unknowingly) to cause disharmony and conflict.

Etymologically, the word "*dharma*" is derived from the verb "*dhra*", i.e. *dharan karana* (to uphold, to accept, adhere to, to follow). In other words, it means an "attitude towards life" or

"way of life" that one adopts for its own peace and happiness, and social well-being.

Dharma and Happiness

The reason, why it is necessary for a person to know or practice *dharma*, is that the good in life is achieved by the practice of *dharma*. As every living being aspires for happiness, the good of a being consists in peace and happiness. *Dharma* is the science of well-being, of peace and happiness. This point is emphatically put forward by Samantabhadra. He states: *deshyami samicheenam, dharma karmanibarhanam; sansar dukkhatah sattvan yo dhartyuttame sukhe,*[6] i.e. he is discoursing or preaching about that *dharma*, which destroys *karma*, thereby liberating living beings from the sufferings, pain, and misery of the worldly existence and installing or placing them in excellent (*uttam*) happiness.

Jainism identifies passions, indulgences (in vices, i.e. violence, etc.) and urges as both the causes and results of karma. Of these "doors" by which karma enters and binds the soul,[7] the passions (anger, pride, deceit, and greed) are of considerable importance.[8] These four passions dominate our world today, resulting in individual and collective violence in thought, word, and deed. They are the deadliest enemies of personal and world peace.[9] The karmas that have already been accumulated can be gotten rid of and any fresh accumulation prevented by following the right course of action, consisting of non-violence, limitation of one's wants and desires and moral and spiritual discipline.

The prefix "*uttam*" (excellent) before happiness is used to distinguish it from transitory and fleeting pleasures of sense gratification. *Uttam sukha* means durable happiness or joy resulting from mental dispositions of compassion, friendliness, benevolence, self-control, etc. It means peace of mind, i.e. equanimity, which is the essential nature of the Self.

It is sometimes alleged that Jainism places the highest premium on personal salvation (*moksha*) and is other worldly; that it is not so much concerned about the life in this world. Accordingly, some interpret the word "*uttam sukha*", used in the above verse, only

in the sense of *moksha*. However, this is not quite correct as Samantbhadra himself later on speaks of both *nihshreyas* (*moksha*) as well as *abhyudaya*, i.e. the attainment of prosperity and high status even in this world.[10] Hence, *uttam sukha* can be understood as peace and happiness in this world as also in the next world. As Swami Ramatirtha has said if you cannot find happiness here and now, as you are and where you are, forget it you will never find happiness anywhere. In Jainism, an individual first gets liberation in his embodied existence by attaining the status of *arhat*, *arihanta*, *Jina* or *Tirthankara*, and only afterwards becomes a *siddha*, which is a state of disembodied liberation.

In *Pravachanasara*, Kundakunda has emphatically asserted that enlightened conduct, anchored on enlightened vision and enlightened knowledge is as much capable of attaining prosperity, happiness, and good life in this world, and heaven hereafter, as also enduring happiness and bliss of liberation.[11] Likewise, Pujyapada states that austerity is as much the cause of worldly prosperity and securing the position of the lord of the *devas* (gods) in heaven as of the destruction of karmas, which leads to emancipation.[12]

According to Haribhadra, all religious, ethical, and spiritual tendencies that lead to elimination of worldly sufferings and are conducive to *moksha* are called *yoga*[13] When the spiritual activity is done out of love or reverence, he adds, it leads to worldly or other-worldly prosperity (*abhyudaya*). But if it is done as a duty or with no motive whatever, it leads to final emancipation.[14] Thus, Jainism is a way of life which leads to all-round harmonious development of personality and ensures peace, happiness and social well-being in this world as also in the next world.

Nature of Self

Happiness or peace, according to Jainism, is not accidental in life; it is the very nature of the Self in its purest, untainted state. One has to realize that state. Perfection consists in regaining this state. Here one may ask how can one say that the nature of the Self is peaceful? The reply is given by citing the example of water.

The nature of water is *sheetalata* (coolness). It becomes hot if we put the utensil filled with water on an oven or heater, i.e. the water becomes hot due to its association with heat or fire. However, after the utensil is taken off from the oven, the water again becomes cool after some time, i.e. regains its nature of coolness. Likewise, one may be agitated, become angry, on certain occasions and for a certain duration or period of time, but cannot remain angry day in and day out. It shows that the nature of the Self, in its pure state, is to remain in peace and happiness, though this state of peace and happiness is disturbed because of the Self's entanglement or association with karma, which is the cause of passions, desires and indulgences in vice, etc.

Definition of *Dharma*

Jainism takes a rational, practical, and common sense view of things. Accordingly, *dharma* is defined as moral and spiritual discipline or conduct (*charittam khalu dhammo*).[15] It is also defined as equanimity (*sama*) which is said to be a state-of-evolution (*parinama*) of the soul, in which it is free from infatuation (*moha*), which is caused by view-deluding *karma* and mental agitation or disturbance (*kshobha*), which is caused by conduct-deluding *karma*.[16] Sometimes, *dharma* is equated with self-restraint (*samyamah khalu dharma*) or enlightened vision (*dansan mulo dhammo*) or compassion and kindness (*daya dharma ka mool hai*).

A comprehensive definition is, however, provided in *Karttikeyanupreksha*. It states: *dhammo vatthu sahavo, khamadi-bhavo ya dasviho dhammo; rayanttayam cha dhammo, jivanam-rakkhanam dhammo.*[17] In other words, the intrinsic nature (*svabhava*) of an object or living being is known as its *dharma*; forgiveness, etc. ten moral virtues is *dharma*; three jewels comprising of enlightened vision, enlightened knowledge, and enlightened conduct— the three combined is also *dharma*; and non-violence or protection of living beings from any injury or harm is *dharma*.

Dharma in Jainism consists of a set of principles, values, and virtues, it is the science of well-being. Jainism is not, as is generally assumed and believed or as is very often preached and insisted

upon, merely a set of doctrines and dogmas, a bundle of practices, forms, rites, rituals, a code of dietics, a mode of social life, or a routine of daily conduct. These are not the essentials of Jainism. Jainism is, in fact, a way of life that ensures peace, happiness, and social well-being. It is a prescription for leading a good, peaceful, and virtuous life.

Unless the young generation sees a tangible positive effect of religion in their day-to-day life, Chitrabhanuji observes, it will be reduced to "a bunch of rituals for them and will not appeal to them".[18] Vijayanand Surishwarji Maharaj, in his last sermon, advised his disciple Vijay Vallabh Surishwarji Maharaj: "Temples to God have since been built; now you must build temples to *Saraswati*." And Kirtichandra Maharaj asserts: "We [the Jains] have taken a wrong path. looking for happiness and peace externally. . . in performing rituals. . . We forget that the true happiness and peace are the inherent qualities of our soul and are within us."[19] In fact, peace and happiness can only be realized by conquering our inner enemies, the passions of anger, greed, ego, etc.

Dharma, according to Jainism, does not consist in worship, fasts, contemplation, penance or asceticism. They are all means and should not be confused with the ends. The discipline of asceticism is a method and a means, it is not an end. It serves to liberate consciousness from its attachment to animal impulses and instincts and egoism in order to attain equanimity. It is only ego consciousness that feels hurt or elated. The equanimous mind is not perturbed by difficulties or attractions, success or failure; the security of inner peace enables us to remain calm in the centre of the storm. And to work toward equanimity, we let go of attachments (*veetragata*); that alone is the way to lasting peace, happiness and social well-being.

Rationale of Worship

A Jain venerates *Jinas*, who have conquered the baser animal instincts, impulses, and passions — the real enemies of the pure nature of the Self. He considers the *Jinas* or the *Tirthankaras* as his guide. The rationale and purpose of his worship is to acquire

the virtues or the qualities of the ideal, model or guide (*vande-tad-guna labdhye*)[20] in order to attain the same status of a perfect or Supreme Soul (*Paramatman* or Godhood), thereby enjoying perfect knowledge, perfect bliss, etc. Jain *dharma* lays the greatest emphasis on independence and self-reliance and does not seek favours from any deity or depend on the grace or mercy of any supernatural entity or God.

Jain teachings are neither received through divine revelation nor manifested through some inherent magical power (as the *Vedas* are said to be); [the *Vedas* are said to be *apaurusheya*, i.e. not man-made]. It is the individual human soul itself, which, aided by the earlier teachings, comes to know the truth.[21] Jain *acharyas*, therefore, categorically state that whatever be the description of the nature of the reality of things (truth) they are putting before us is according to the understanding they have, based on the earlier teachings and their own experience. But since they are not very sure about the adequacy of language to explain the full implications of their inner vision, the readers are cautioned not to suspend their judgement but to test before acceptance their message or information if it satisfies the condition of valid knowledge (*praman*) or truth (correct knowledge).[22] This humble, yet bold, assertion does not lay claim to the exclusive possession of Truth; at the same time, it saves us from the inconvenient situation which philosophers and exponents of other faiths or religions are faced when their divine revelations or supernatural, super-human authoritative assertions are found to be incompatible with the ground realities or not in conformity with the usual criteria or conditions of *praman* (valid knowledge).

Proceeding on the same lines, the commentator of Haribhadra Suri's *Shaddarshansamuchhaya*, quoted an older verse which boldly proclaimed: *pakshpato na me Vire, na dveshah Kapiladishu, yuktimad vachanam yasya, tasya karyah parigrah*,[23] i.e. there is no particular preference, partiality or liking in favour of Mahavira *Jina* nor any aversion, hatred, dislike or bias against teachers like Kapil; whosever's concepts or views are reasonable and found to be correct on critical examination, they are acceptable to me.

Nobody has a monopoly of truth. Anybody can acquire it. It

is wrongly regarded as the exclusive possession of a particular group or sect. When a man respects only that system of philosophy, which he has acquired through family tradition, and does not cast even a glance at other systems of philosophy, he cannot be regarded as endowed with liberal attitude and catholicity of outlook. Development of knowledge and attainment of truth depend on the liberal attitude and wide study. The liberal attitude expresses itself in the words. 'Whatever is true is mine'. Truth is not confined to a particular race, class or sect. It is present everywhere without any obstruction. It is accessible to all irrespective of race, class, creed, sect, etc. Whose is Truth? It is his who realizes it. Any literature permeated with and purified by Truth is the wealth which belongs to the whole world Any man from whatever part of the world has the right to enjoy it.[24]

The Jaina Concept of *Anekant*

Anekant provides a liberal attitude and catholicity of outlook. There are numerous "teachings" or "views" in the world. One way to deal with the teachings or views of other schools of thought is to criticise and refute them, the other way is the Buddhist tendency not just to refute them but to refer them "mere views" as such. Yet another approach "right orientation" or "right way of seeing" (*samyak-darshan*) is one of openness or inclusiveness, the tendency to "include" other views and to accept them as expressions of partial truths. This approach of standpoints (*naya*), Wilhelm Halbfass observes, is "the peculiar contribution of Jaina philosophy" and is presented as co-ordination, concordance, and systematic explication of these various viewpoints, — as a superior understanding and interpretation of their partially true statements, as a way of salvaging them from their self-imposed isolation and one-sidedness.[25] Jainism, thus, helps to deepen our ideas and thoughts and broaden our mental horizon; it not only provides an integral, balanced, and effective approach to the solution of the problems which mankind is facing today, but also enables us to lead a life of partnership and participation, a life of peace, friendship and harmony.

Mahavira, Muni Nyayavijaya points out, formulated a system of thought and also a code of conduct, both useful in life, the basic guidelines or conditions of which are as follows:

(1) One should not yield to the passion of attachment and aversion, and should remain calmly impartial and equanimous.
(2) So long as the tendency of equanimity or impartiality does not develop to its fullness, one should constantly keep before him the aim of achieving its perfection and entertain simply the desire to know Truth.
(3) One should reflect on one's own position or views Similarly, he should reflect with honour and respect on the position or views of others. And one should critically examine one's own position just as one critically examines the position of others.
(4) One should cultivate liberality of accepting and synthesizing discreetly all those aspects of one's own and others' experiences which are found considerably true—though they may seem conflicting. And with the growth of experience, if one finds any defect in the former synthesis, one should immediately correct it, abandoning false pride or self-conceit and should advance on this line.[26]

The Concept of *Ahimsa*

The concept of *ahimsa* (non-violence) is another significant principle of cardinal importance It is the basis of peaceful co-existence of living beings and enables them to live peacefully and harmoniously with one another. It should not be confined only to its negative aspect, i.e. the avoidance of injury to living beings, but should be consistently applied in the positive way, i.e. in the direction of increasing the well-being of all living beings. *Ahimsa* is the starting point and central value, the pivot on which Jainism turns. It is the vow of vows, the vow taken as the foundation of all virtues, and of the other four vows to abstain from falsehood,

stealing, carnality, and possessiveness. The criterion of non-violence is self-restraint. "A creature may die or not, but it is a definite act of violence if the person has acted under the sway of non-restraint."[27] "This wisdom," Nathmal Tatia observes, "is now apparent in a world in which the lack of self-restraint of a minority of the human race is depriving the majority of humans and other beings of adequate food and shelter, clean air and clean water."[28] It may be recalled that less than 2 per cent of the world's water is fresh water.

According to the *Human Development Report, 2002,* the former External Affairs Minister, Yashwant Sinha, stated at the World Summit on Sustainable Development at Johannesburg, on 4 September 2002: "2.8 billion people still live on less than $2 a day and the richest 1 per cent of the world's people receive as much income each year as the poorest 57 per cent."[29]

"For Jains," Tatia adds, "non-violence is unlimited, tolerance unconditional, and reverence for life supreme. There is no question of a "just war." "Insistence on life" is a superior moral value to "insistence on truth" because "the nature of truth varies from thinker to thinker but life is an invariable constant that is dear to all."[30]

Aparigraha

Voluntary limitation of wants and possessions (*aparigraha*) is also necessary so that the underprivileged too have a fair chance in life. Any attempt to enforce these qualities by an external and legal authority, either on the individual or society, will lead to hypocrisy or secret criminal tendencies.[31] The principle of *aparigraha*, when strictly followed as a moral ideal, will successfully avoid accumulation of wealth on the one hand and concentration of poverty on the other, and will promote a healthy social organisation based upon the principle of welfare of all human beings and the whole society. Such an ideal when sufficiently promoted and practised by all individuals will naturally lead to social development, and there will be no possibility of a clash between Capitalism and Communism. In such a society, there

will be no clash between groups of people. Such a society will create a condition of Universal Peace and general happiness.[32]

The central themes of Jainism are *ahimsa* (non-violence), *anekant* (doctrine of multi-faceted nature of reality or catholicity of outlook) and *aparigraha* (limitation of wants and possessions). Non-violence strengthens the autonomy of life of every being. *Anekant* strengthens the autonomy of thought of every individual. *Aparigraha* strengthens the interdependence of all existence. If you feel that every soul is autonomous, you will never trample on its right to live. If you feel every person is a thinking person you will not trample on his or her thoughts. If you feel that you own nothing and no one, you will not trample on the planet.[33]

The path of liberation consists of the enlightened world-view (*samyak-darshan*), enlightened knowledge (*samyak-jnana*) and enlightened conduct (*samyak-charitra*). The enlightened world-view is the source of enlightened knowledge and enlightened conduct This vision of a three-fold path challenges other schools of thought which focus on one or other of the three as the means to liberation. This vision, Nathmal Tatia remarks, challenges the supremacy one gives to knowledge as absolutely true and objective and the source of all wisdom. According to the Jain doctrine of *anekant*, all knowledge of the objects of the world is only partial truth from a particular viewpoint. Each individual has his or her unique perception of the world which is a mixture of truth and ignorance. All perceptions are valid, but incomplete views of reality. To deny their validity or to see one as the total exclusive truth leads to dogmas.[34]

Basic Principles of Life

Jainism, Nathmal Tatia states, recognizes two fundamentals of existence. The first is the beginningless and interdependent co-existence of physical and spiritual reality. The interaction between soul and matter is the nature of worldly life. Whatever a soul possesses, whether the capacity for speech, breath or thought, is a result of its interaction with matter. But, without the soul, the organs through which these activities operate become inanimate

matter. The modern world is ignoring this quintessential truth; on the one hand, scientific materialism denies or ignores the existence of the soul in its exploration of reality, while on the other, religious fervour can turn too sharply toward the spiritual verities and disregard the physical ones. This leads to an oscillating world-view in which we become unable to conceive of spiritual and material reality at once, and as a whole.[35]

The second critical principle underlying the categories of truth is the inexorable law of cause and effect (through karma) which drives the Universe. Although few people would openly deny this law which the physical sciences, history, and personal experience confirm, there is nevertheless a sneaking irrational belief, seen in the behaviour of individuals and nations, that we can get away with bad behaviour and that, when hardship strikes, we are victims of undeserved bad luck.[36]

Failure to grasp these two fundamental principles of life, that of spiritual and physical symbiosis and that of cause and effect has a profound impact. We face personality problems because of a distorted self-identity either as a purely spiritual or purely physical being. We face social disorder because individuals and nations do not see themselves as ultimately responsible for their actions. We face economic decline because we ignore the fact that it is the harmony of souls with each other and the physical world which is the source of all wealth. We face environmental problems because we do not recognize our own interdependence with the physical world, nor take responsibility for the violence we inflict upon it. "The Jaina philosophy," Tatia points out, "establishes harmony between the religious and the scientific, between the spiritual and the physical, and between personal *in*dependence and social, economic and ecological *inter*dependence."[37]

The principle of interdependence and inter-connectedness of all life is enshrined in the aphorism "*parasparopagraho jivanam*," i.e. all life is interrelated and bound together by mutual support and interdependence. This principle epitomizes the Jaina view that all things are both autonomous and interdependent and spells out our joint responsibility for the common environment we create

and share. The blind adherence to the Darwinian belief that the function of souls is to compete against each other is not endorsed by this aphorism.[38]

At the root of most of our problems is the anthropocentric, mechanistic Cartesian world-view, which sees all non-human life as under the "dominion" of the human beings, and underlies the ideal of unlimited progress. Both the politico-economic systems of capitalism and communism have fuelled the systematic genocide of indigenous and traditional peoples and the plunder of much of the natural world – rationalized by the assumption that nature is either dead or simply a warehouse of resources to be consumed for human benefit. Orr summarized the strangely mirror-image relationship between capitalism and communism in this way: "Communism has all but collapsed because it could not produce enough; capitalism is failing because it produces too much and shares too little. . . . Neither system is sustainable in either human or ecological terms."[39]

Capitalism is not the Solution

The world market is a "commodification" of all resources which includes technologies, human labour, and natural resources.[40] The multi-national corporations, whose economic strength is now larger than any of the world nations, are plundering these "resources" at the expense of future generations and life on earth as we know it. The rapid advances in information technology facilitating instant communication of commerce and development is placing more power in fewer hands and further exacerbating the disparity between the rich and the poor.[41]

Capitalism, Oren Lyons observes, is "*not* democracy. The fundamental ethic of sharing [i.e. *aparigraha*] is against this principle[42] of 'private property' and the individual rights superseded this right of the whole, be it community or future generations. Until humankind can truly understand our relationship to the earth and all of its amazing, beautiful, and diversified life, we will destroy ourselves".[43]

As substantial numbers of people in the first world, i.e. the

capitalist developed world, are beginning to turn against globalisation, capitalism, and greed, the teachings of Lord Mahavira are again coming to the forefront. It is now being increasingly realized that all living beings have to be viewed as an extended family, in which all the members are bound together in mutual support and interdependent relationship; that *all* life upon this earth is to be treated with respect and reverence without harming each other because the 'web of life' is inter-connected.

Spiritual Remedy

As former United Nations Secretary-General Dag Hammarskjold remarked: "Unless there is a spiritual awakening on the worldwide scale, civilization is doomed." This awakening has necessarily to be based on open-mindedness or catholicity of outlook, reverence for life, the fundamental ethic of sharing and mutual support, and interdependent relationship of *all* life, i.e. the principles of *anekant*, *ahimsa*, *aparigraha*, and *parasparopagraho jivanam*.

These concepts or principles have to be accompanied with enlightened world-view, self-restraint, control of passions, limitation of desires and possessions, tolerance, compassion, benevolence, friendliness towards all living beings, etc. Compassion and follow-feeling transcends all barriers and religious labels, while self-control implies patience, forbearance, modesty, humility, etc. One cannot compel people to follow or practice these virtue of self-restraint and self-discipline; only spiritualism enables a person to inculcate them.

Albert Einstein observed: "Science can denature plutonium but science cannot denature evil in the heart of man."[43] What we need in the 21st century is *samanvaya* and *samanjasya* (integration, coalescence, coordination, coincidence, bringing together or conjunction) of science and spiritualism. In harnessing the potentiality of plutonium and uranium, and in many other ways, science can be a boon to mankind and contribute significantly to the material and physical well-being of the people of the world. However, science, at the same time, can be a curse to humanity

because of its weapons of mass destruction and manufacture of other lethal weapons, including most sophisticated delivery vehicles such as Inter-continental Ballastic Missiles (ICBMs), Submarine Launched Ballastic Missiles (SLBMs), etc. which are difficult to intercept. Science is an effective tool, like the genie, both for doing good as well as bad, but it is blind, lacks direction, requires guidance and enlightened vision. This value-free philosophy of science is quite unsuitable for human questions, where personal values, purposes and goals, intentions and plans are absolutely crucial Spiritualism, devoid of meaningless ritualistic, outward forms and superstitious beliefs of sectarian religions, can provide that enlightened vision and discipline to rid science of its evil propensities. Only scientific spiritualism, or spiritualised science, or symbiosis of science and spiritualism or science based on or rooted in spiritualism can alone free human beings of fear, poverty, tension, misery, hunger etc. and ensure peace and happiness of the individual and social well-being.

Ideal of Self-conquest (*Jina*)

The remedy of the ills of man and society lies in observing rules of moral conduct and spiritual discipline, in giving up or curbing one's selfish propensities and materialist outlook in life. This is possible only by self-conquest, the ideal of *Jina*, which means conquering the internal enemies of delusion, infatuation (*moha*), attachment, aversion, unending pursuit of desires and passions which deprive us of our mental peace and happiness and also geopardize social harmony and well-being. For this self-conquest (*Jina*) we have to discover our own true self and regain the purity of its intrinsic nature (*svabhava*), which is free from all distortions, defilements, and impurities. For being a *Jina*, we have to have spiritual awakening, i e. *samyak-darshan*, which alone can ensure individual peace and happiness as well as social peace, harmony, and well-being, i.e. *sarva-mangalya*, (universal well-being) and *sarvodaya* (the all-round development and welfare of all living beings), to use Samantabhadra's words. The same spirit of *sarva-mangalya* and *sarvodaya* is expressed in the prayer of benediction

which the Jains are enjoined to recite daily·

> May all the people in the world be happy and prosperous; may the rulers be *dharmik* (righteous and good); may there be plentiful of rain and crops, may all the evils like diseases, famine, want and evil deeds like theft be no more in this *jivaloke* (the Universe of living beings); may *Jainendram Dharmachakram* (the wheel of *dharma* of *Jinas*, who have conquered the internal enemies such as passions) deliver or ensure *satamsarva soukhya* (all kinds of happiness, well-being and good of all the living beings).

NOTES

1 Pritish Nandy, "Money can't Buy you Dreams," *Hindustan Times* (New Delhi), 22 November 2002.
2 For the meaning of *shraddha*, see Chapter 4 on *Samyak-darshan.*
3 Munishri Nyayavijayaji, *Jain Darshan*, as translated by Nagin J. Shah under the title *Jaina Philosophy and Religion* (Delhi, 2002), p 205
4 *Dvatrimshika*, 6/2, cited by Sudhir M Shah, "Anekant of the Jains," in *Anekant* website.
5 Jagdish Prasad Jain 'Sadhak', *The Spectrum of Consciousness Pravachanasara* of Kundakunda (New Delhi· Radiant Publishers, 2005), *gatha 7*
6 Jagdish Prasad Jain 'Sadhak', *The Religion of Man: Ratnakaranda-shravakachara* of Samantabhadra (New Delhi, Radiant Publishers, 2005), Verse 2
7 *Tattvarthasutra*, VI. 6 (*Svopajna Bhashya*), VI. 5 (*Sarvartha-Siddhi*).
8 Ibid., VIII. 2
9 Nathmal Tatia, *That Which Is*, translation of *Tattvartha Sutra* (San Francisco, 1994), p. xx.
10 *Ratnakaranda-shravakachara*, n. 6, Verse 130.
11 *Pravachanasara*, n. 5, *gatha* 6.
12 *Pujyapada's* commentary on *Tattvartha Sutra*, IX 3
13 Haribhadra, *Yogavimshika*, 1-2.
14 Haribhadra, *Shodashaka Prakarana*, X 9; quoted in T. G Kalghatgi, *Jaina View of Life* (Sholapur, 1984), p. 139.
15 *Pravachanasara*, n. 5, *gatha 7*.
16 Ibid.
17 Svami-Kumar, *Karttikeyanupreksha*, *gatha* 478.

18 Quoted in *Anekant* web site.
19 Ibid.
20 See Chapter 8.
21 Padmanabh S. Jaini, in Tatia, n. 9, p xxvi
22 Kundakunda, *Samayasara*, *gatha* 5
23 *Loktattva-nirnaya*, Verse 38, quoted by the commentator of Haribhadra Suri's *Shaddarshansamuchhaya*, Verse 44.
24 Nyayavijayaji, n. 3, p. xx
25 Wilhelm Halbfass, "Observations or *Darsana*," revised version of paper read at the 187th Meeting of the American Oriental Society, Cornell University, Ithaca, New York, 1977, reproduced in *Weiner Zeitschrift fuer die Kunde Suedasiens und Archiv fuer Indische Philosophie*, vol 23, 1929, p 200
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SALVATION THROUGH SELF-DISCIPLINE:

Niyamsara of Kundakunda

Translated with an Introduction by JAGDISH PRASAD JAIN "SADHAK"

This work describes the essence of true religion. It consists of the indispensable rules which necessarily leads to the highest objective of human endeavour, i.e. salvation. These rules comprising of enlightened vision (*samyak darshan*), knowledge and conduct are rooted in our consciousness.The alignment of the three facets or faculties of our consciousness, viz. feeling or affective, cognitive or thinking, and volition, activity or conative ensures peace and happiness of the individual as well as social well-being.

This book lays great emphasis on self-reliance consisting of moral self-restraint, i.e external, other-related (*vyavahara*) conduct of *ahimsa* (non-violence), etc vows, carefulness in eating, speaking, etc. and self-restraint of mind, speech and body, and spiritual self-discipline , i.e internal or self-referential (*nishchaya*) conduct, involving self-introspection, self-analysis, etc psychological techniques of self-transformation by getting rid of negative emotions The external self-restraint and internal self-discipline together constitute enlightened conduct, which has to be anchored or based on enlightened vision and knowledge.

The book discusses the concepts of *soham* (I am That or He, i.e. the highest or supreme state of soul endowed with Godhood or divinity), omniscience, three kinds of self (Exterior, Interior and Supreme Self) and self as its own friend and foe, etc. It also examines the different conceptions of salvation, including Advaita Vedanta, Buddhism and Jainism and the efficacy of the paths of *bhakti*, *jnana* and *karma* leading to salvation.

The book will be useful to scholars and students of Indian philosophy, especially Jainism.

The Enlightened Vision of the Self: Svarupa Sambodhana of Bhatta Akalanka Deva

DEVENDRA KUMAR GOYAL

The *Enlightened Vision of the Self: Svarupa Sambodhana* of Bhatta Akalanka Deva, an original thinker and a brilliant logician, highlights the intrinsic or essential nature (*svarupa*) of the self. It outlines the path to realize our "real self" by exhorting (*sambodhana*) man to establish himself in his natural state of peace and happiness.

Based on a wide variety of sources, the book discusses the fundamental question "Who Am I?" It examines how Buddhism and Jainism as well as various schools of thought including the materialists, Samkhya and Vedanta perceive the nature of the self. The study answers a number of basic questions: What is the nature and characteristics or aspects of consciousness or soul? Does the soul exist or not? Is it substantial or functional? Is it evolvent (ever-changing) or changeless? Is the soul immanent in beings or a transcendental entity?

The book also critically examines the concepts of Being and Becoming, *aham brahmasmi* (I am *brahman*), *tat tvamasi* (Thou art That), *soham* (I am That or He), "intentional consciousness" and "pure consciousness," the self as knower (*jnata*), observer (*drashta*), etc.

The book will be useful to scholars and students of Indian philosophy, especially Jainism.

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